THE CHURCHMAN.

VOLUME XV.—No. 9.
THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.
WHOLE NUMBER 737.

PUBLISHED FOR THE PROPRIETORS.
NEW-YORK: SATURDAY, MAY 3, 1845.
BY JAMES A. SPARKS, 161 FULTON-ST. {Terms—$3 00 per annum—in advance.

Communications.

For the Churchman.

The Thirty-nine Articles—No. 2.

Mr. Editor,—In a previous letter I endeavored to set forth what may be called Bishop White's view respecting the relation in which the ordination promise places the clergy to the Thirty-nine Articles. My object was to show that, even Bishop White being judge, the question which headed my article might be answered in the negative; at the same time I left open for discussion the second point of difference between the two forms of subscription, the elucidation of which seems likely to give an answer even more satisfactory.

The question now takes a simpler form. Do the Thirty-nine Articles constitute the doctrine to which the clergy promise conformity? Let it be remembered that in the Church of England a subscription to the *Thirty-nine Articles is required;* in our Church the Articles are in the most marked manner set aside, and the promise of conformity is not to *them* but "to *the doctrines and worship*" of the Church. Of course there is a very important meaning in the change. Now what are the doctrines of "the Protestant Episcopal Church in these United States?" The constitution, which requires of the clergy a promise of conformity to them does not any where state what they are. This is embarrassing, for it leaves us no *certain, constitutional* ground upon which to decide the question—whatever decision may be made will have all the authority of the individual making it and no more—it will have no canonical authority, and it would be harsh to impose it upon others. Amid the diversity of interpretations which will be given, there are three points in which probably all will agree.

1. That not every standard and authoritative exposition of doctrine (e.g. Pastoral Letter, Homilies) is intended to be included.

2. The strong presumption is that the Articles especially were not included, else why the significant change in the form of subscription?

3. That certain standards are included which are essential to the very existence if not of the Protestant Episcopal Church, at least of the Church of Christ, viz. the Creeds.

Undoubtedly the Creeds, the Apostolic and the Nicene constitute the doctrines of this Church; no one can be admitted into it except on professing the "one Faith" set forth generally in the former and developed in the latter; we are required to express our assent to these Creeds day by day, and on the most solemn occasions; "they may be proved by most certain warrants of Holy Scripture"—and the latter has been set forth under anathema by the Catholic Church in Council assembled.

It will be remembered that the constitution was drawn up in latitudinarian days, when the common sentiment was that expressed as follows by the Virginia Convention of 1785. "Uniformity in *doctrine and worship* will unquestionably contribute to the prosperity of the P. E. Church. But we earnestly wish that this may be pursued with liberality and moderation. * * * * From the Holy Scriptures themselves, rather than the comments of men, must we learn the terms of salvation. Creeds, therefore, ought to be simple, and we are not anxious to retain any other than that which is commonly called the *Apostles' Creed.*"—*White's Memoirs*, page 121.

Here we notice that having spoken of "doctrine" they refer only to the Creed as the exposition of doctrine. The struggle at that period was not to bind but to loose—the contest was not about the theological verities of the Articles, but about the very fundamentals of the Creeds. The Athanasian was rejected, and so also temporarily the Nicene and the Apostles' altered to meet the demands of private judgment.

The Creeds are, then, the doctrine of the Church; and there is reason for thinking that the constitution has reference to them in speaking of the "doctrine of the Church." This explanation of the language used is a sufficient one; and we may be very thankful that the Nicene Creed *is* included in the "doctrine;" if any one chooses to go further and assert that any other formularies, e. g. the Catechism or the Articles are included under the term "doctrine," the burden of the proof rests with him. There are various formularies of the Church which contain various doctrines—the Liturgy, Offices, Catechism, Articles, Homilies, Hymns, Pastoral Letters, and perhaps the Apocrypha, or at least those portions of it which are read as Lessons. Of course, all the doctrines of all these formularies are not to be considered the doctrines of the Church, but where is the line to be drawn excluding some and including others, and who is to draw the line? If the constitution has not drawn it are we not, in spite of ourselves, limited to the Creeds?

By what authority shall we single out the Articles and impose them on the clergy? there is not any, and really there are no reasons for such a course unless the two following shifts may be counted as such:—

1. That the Articles are on the very face of them a systematic exposition of Christian doctrine, and must therefore be supposed to express the doctrine of the Church. And so they do in a general way but not so as to bind; so do the Homilies in the Church of England and the Catechism of the Council of Trent in the Church of Rome, (the latter is not binding according to Moeller.) It is mere begging the question to say, that because a doctrine is true and set forth systematically, that it is therefore a doctrine to which the clergy must conform.

2. It may be said that the resolution of the House of Clerical and Lay Deputies in the last Convention implied that the Articles were the doctrine of the Church. But not so. The resolution ran, "That the Articles, Liturgy, Offices and Homilies of this Church are sufficient, and the only authorized exponents of the sense of the *essential doctrine of Holy Scripture.*" Here the general subject matter of the Articles is not alluded to, but only "the *essential* doctrines of Holy Scripture," which no one denies to be accurately set forth in the Articles. Besides, the Homilies are placed in the same category with the Articles. Further, the well known object of that resolution was to exclude any new religious test, and the resolution was only passed in the Lower House.

Arguments like the foregoing weigh very little against the presumption which is involved in the change of the form of subscription. And it may be added in opposition to the claim of the Articles, that the laity at the least are in no way called upon to conform to them—they in no way come in contact with them—need not know even of their existence, nor believe them. With what face, then, can it be pretended that the Articles contain the doctrine of the Church when nineteen-twentieths of its members need not believe them, and the case may happen when they will not? A better name for them would be "the doctrines," not of the Church, but "of the clergy of the Church." Again, the Articles might be abrogated to-morrow, and the Church would remain unchanged and her doctrines unchanged—how then can the Articles form properly a part of *the* doctrines of the Church?

A further suggestion may be made. The ordination promise is sometimes supposed to involve the assumption of a *new* obligation; but is it so? Is it not the duty of a layman equally with the clergyman to conform to the doctrines and worship of his Church? If so the promise implies rather the acknowledgment of an already existing duty and a determination to comply with it; in this case it has a parallel in the baptismal promise "to keep God's holy will and commandments," which in no way implies that this was not an already incumbent duty;—and so likewise the clergyman promises to obey his bishop, but this is none the less the duty of the layman, if St. Paul and St Ignatius have authority. I do not wish to press this view, but it is evidently one that must be met and refuted before it can be satisfactorily established that the clergy are, while the laity are not bound to the Articles.

If there be any other formulary beyond the Creeds included in the word "doctrine," there is reason for supposing that it may be the Book of Common Prayer. It is true that some of the arguments which are opposed to the claim of the Thirty-nine Articles to be so considered, apply equally against the claim of the Book of Common Prayer, but there are positive arguments in the latter case which do not obtain in the former. The prescribed duty of a clergyman does not bring him in any way in contact with the Articles. He may not look at them from the day of his ordination to the day of his death. On the contrary the language of the Prayer Book must be almost constantly on his lips. He is bound to teach the Catechism to the little ones of his flock previously to confirmation; and if he thinks it contains error, nevertheless the Church requires him to teach it. The Church puts words of exhortation in his mouth, e.g. in the Baptismal service, and he must repeat them, however unsound may be the doctrine. And so in the most solemn act of prayer he is called upon to use language conveying certain doctrines, and he must use the language whatever be his opinion respecting its truth. Now surely the doctrines which the Church, in the person of her ministers, thus teaches the lambs of Christ, and addresses to the congregation and acknowledges before the throne of God, surely these doctrines must be the doctrines of the Church, and surely also the Church intends that her clergy should receive them, and she cannot countenance the sin of taking the doctrines upon the lips while the heart is far from them. This opinion will, I think, be confirmed if we trace the history of the successive changes in the form of subscription. The Church of England requires from the candidate an acknowledgment, 1. Of the king's supremacy. 2. That the Book of Common Prayer, &c. containeth in it nothing contrary to the word of God, that he himself will use the form in the said book prescribed. 3. That the Articles of Religion are agreeable to the word of God.

In the first constitution, proposed to our Church in 1785, the subscription was as follows:—

"I do believe the Holy Scriptures of the New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the *doctrines and worship* of the Protestant Episcopal Church *as settled and determined in the Book of Common Prayer* and administration of the sacraments set forth by the General Convention of the Protestant Episcopal Church in these United States."—*White's Memoirs*, page 652.

There are several points of difference to be noted here:—

1. That a first and third subscription of the Church of England, viz. to the supremacy and the Articles are set aside, and the second to the Book of Common Prayer is alone retained.

2. That the subscription to the Articles is set aside, notwithstanding that the same General Convention did set forth at the same time a body of 20 articles, (being an abridgment of those of England.)

3. That a new clause is introduced—that "the Holy Scriptures are the word of God and contain," &c.—or rather, one of the Articles, (the 6th of England, the 2d of 1785,) is retained, in the form of subscription, and still required to be assented to, whilst the others are not. Now this same clause is found in our present constitution of 1789. And here two questions suggest themselves. If subscription to all the articles is set aside and subscription to one only of them is retained, what does this imply? And if the form of subscription includes (as some say) an acknowledgment of all the articles, where would have been the need of particularizing this one.

4. Another point to be noticed in connection with the two forms is, that the promise "to *conform* to the *doctrines of the Protestant Episcopal* Church *as settled and determined in the Book of Common Prayer*, evidently takes the place of the second particular of the English subscription, which requires of the clergyman an acknowledgment that "the Book of Common Prayer containeth nothing contrary to the word of God," and "that he himself will use the same form," and further that it has no points of connection with the third particular of the English subscription, viz. to the Articles.

In the General Convention of 1786 the form of subscription was slightly altered in another and different point, but it still spoke of the doctrine and discipline of the Church as being contained in the Book of Common Prayer."*—*White's Memoirs*, pages 389, 396.

In the Convention of 1789 the present constitution was established, in which the form of subscription agrees exactly with that of 1785 with this exception that it does not expressly specify that "the doctrines and worship of the Church" to which it refers are set forth "in the Book of Common Prayer and administration of the sacraments," but it is submitted whether the analogy of the previous forms does not oblige us to go to the Book of Common Prayer to find that "doctrine and worship."

What has been said seems to make it sufficiently plain that the words "doctrine and worship" in the present form of subscription probably refer to whatsoever is contained in the Book of Common Prayer, and that they do not refer to the Articles. That they do not refer to the articles is made still more evident by the fact that in 1789 when this form was drawn up, the Church had no Articles, and it was not until 1801 that the Articles were established.

So long as our Church remained a part of the Church of England her clergy were bound to the Thirty-nine Articles, but even the *individual* obligation of these Articles, (they not being *de fide*,) together with that to the oath of supremacy would seem to have dissolved by the national and ecclesiastical independence; at any rate it is certain that the Church *as a Church* (in 1789) had no Articles. For what or where were the Articles of the Church? Certainly not those of the Church of England, for the 8th, 21st, and 37th of these had already been implicitly denied; and again, not the twenty articles of 1785, for these had never been universally adopted.

When Bishops White and Provoost went to England for consecration there were no "Articles of the Church" for them to subscribe to, nor indeed any one common form of subscription. Bishop White subscribed according to the form of 1785, which required no acknowledgment of the twenty articles set forth by the Convention of that year. Bishop Provoost (whose diocese had not adopted the constitution of 1785) "only bound himself to the *use* of the English *Book of Common Prayer* except so far as it had been altered in consequence of the civil revolution."—*White's Memoirs*, page 137.

This opinion, that there were no Articles of the Church, was held by many in those days, as Bishop White acknowledges, though he rejects it; but it is so plain a matter of fact that one cannot but see that the good bishop believes it otherwise because he wishes it otherwise. This view, moreover, was implied in the whole course of procedure in the Lower House of the Convention of 1789, which acted on the broad principle that no existing formularies, not even the Book of Common Prayer, had any "authority," and they undertook to "*prepare*," i. e. *de novo* services instead of "altering" them "which had been the language in 1785," says Bishop White, (Memoirs, page 176.) The Bishop expostulated but in vain, for the principle was recognized in the constitution which sets forth that "a Book of Common Prayer, &c., Articles of religion, &c., *when established by this or a future General Convention*, shall be used in the Protestant Episcopal Church," (Art. 8.)

Now the Articles were not established until the Convention of 1801, and therefore until then had no existence. With what face now can it be pretended that the new "doctrine" in the form of subscription has reference to the Articles of the Church, when it is shown that the Church had no Articles when that form was drawn up?

That the bishops who accepted the constitution of 1789 had no idea that the term doctrine had any such meaning, is plain from the fact that there was but one of them who at the time was in favor of having any Articles at all—this was Bishop White. Bishop Seabury doubted of the expediency, and Bishop Provoost was decidedly opposed to Articles; and the next bishop ordained (Bishop Madison) was likewise opposed. (Memoirs, pp. 230–2.) That the Lower House had no idea of any such meaning is evident from the fact that they denied the existence of any Articles of the American Church. That the constitution knows no such meaning is evident from its speaking in the same breath of Articles as something future, "*when established.*" Therefore the assertion in the early part of this letter that there is no constitutional ground upon which to decide the question what is included in the word "doctrine," may be limited so as to allow the further assertion that there is most satisfactory constitutional ground for deciding that the Articles are not so included.

A further point is to be noticed, viz. the modest position of the present Articles. They are drawn up, styled "The Articles of Religion," and so left—not a word said about subscription to them. The form of subscription is drawn up independently of them, as in the case of the Articles of 1785, and as in that case nothing is said of their binding authority. The 8th Article of the constitution simply requires that the Book containing the Service of the Church, the Articles shall be "*used*;" and this is, I believe, all that the constitution or canons say about them. There is no *royal* "declaration" prefixed to them, setting forth the sense in which they are to be understood, whether in the literal, or of the Reformers, or of the imposer. Nor is even the opportunity given to hang a sophistry upon which is given by the Declaration prefixed to the English Articles, which says that these "do contain the true doctrine of the Church of England"—an assertion by the way which has all the authority of "His Majesty" King Charles, and no more; and which, if taken as the opinion of Laud, must be taken in a modified sense, since Laud, as is well known, did not consider the laity bound to believe in the Articles. No parallel assertion has ever been made among us, and even had it been made one might well doubt its force; for it is an open question whether the General Convention has authority to settle the doctrine of the *Church* absolutely, and without referring its "Creed" to the decision of the Church diffusive, or at least of the Diocesan Conventions.

One other objection may be made, namely, that possibly the Convention of 1789 in omitting a reference to the Prayer Book as the formulary in which the "doctrines" were contained, was looking forward to the time when the Articles should be set forth, and intended that these should be included in the "doctrines." But this is, of course, mere gratis dictum, resting on no proof. And the presumption is decisive against any such opinion in the fact that only one of three bishops was desirous of having Articles at all.

Again: in such a case would we not expect somewhat stronger language than simply a requisition to *use* the Book which was to contain among other things the Articles? Or if the Convention of 1789 had intended to depart from the precedent of 1785, and require according to the English fashion a conformity to both the Prayer Book and the Articles, might we not expect a more important change than the simple omission of any mention of the Prayer Book? Might we not expect rather a return to the English form of subscription? May not the Convention of 1789 have deemed that the analogy of the "forms" of 1785 and 1786 were sufficient to determine the formulary which contained the "doctrine" without any further mention. Besides the form speaks of "doctrine and worship," and this latter word refers us immediately and necessarily to the Prayer Book. Again: the Convention of 1785, setting forth both Articles and a Prayer Book, it was necessary there to particularize that it was to the Prayer Book and not to the Articles that subscription was required—but the Convention of 1789 setting forth only a Prayer Book, it was not necessary to particularize respecting "doctrine," that it was therein contained. Let it be considered further, whether, if the "doctrine" be not referred to the Prayer Book, it will be possible to extend it beyond the Creeds which alone are the doctrine of the Church, of the whole Church, for the Articles at most are but the doctrines of the clergy. At any rate, whether the framers of the constitution did or did not intend the Articles "when established," to be included in the form of subscription, it is evident that they cannot be so included unless the Church definitely declares of them that they are (not like the Articles of 1785 simply an authoritative formulary, but) the doctrine of all her members, "the doctrine of the Church;" but this the Church has never declared. Finally, this objection seems satisfactorily disposed of by the fact that if the Articles became binding after their "establishment" in 1801, then was the constitution thereby altered since the subscription test of the 7th Article was altered. The Constitution, however, says in the 9th Article, that no alterations can take place except they be "first proposed in one General Convention and made known to the several Diocesan Conventions, before they shall be finally agreed to."

Now, in the Convention of 1801 the Articles were proposed and agreed to without any such reference to the Diocesan Conventions, which evidently shows that in the sense of the Convention of 1801 the subscription test of the 7th Article was not altered either in spirit or in letter by the setting forth of Articles of Religion.

It remains now only to state in what light the Articles are to be considered. They occupy no novel position; for they correspond precisely to the Homilies in the Church of England, to the Catechism of Trent in the Church of Rome, or to the twenty Articles of 1785 in the constitution of that date, all of which are formularies expository and authoritative but not binding. The Articles constitute, in the words of Bishop White, "*in substance* a body of divine truth," and therefore may be taught with all authority in this Church, while to all of the statements of them no one is bound.

Again: the Articles may be considered to correspond to the "Declaration of Independence," to be our protest against the Church of Rome, and to express our reasons for remaining separate from her; but no one is bound to acquiesce in every sentiment of that protest any more than it is necessary for every citizen of the United States to believe that "all men are born free and equal," &c.

This view of the thirty-nine Articles I submit, Mr. Editor, to yourself and to those who are learned on such points, begging that I may be corrected where I am in error, and trusting that these Articles, if not sufficient to convince, may at the least serve to call attention to this question and provide the ground-work for an abler exposition of the same view.

Columba.

For the Churchman.

Trial of Bishops—No. 5.

Mr. Editor,—In our present canon there is no provision to prevent improper out-door influence upon the minds of the Court and jury during the progress of a trial. This is a very great defect. Perhaps it would be right to call it a vital one. For it rarely happens when such influences are allowed, that justice is done. Not that the persons influenced are always governed by unworthy motives: they may have the most righteous intentions, and still suffer themselves to be wrongly biased. I believe it is a truth that we never hear any thing without receiving some impression. If they who address us *design* to make an impression they will use their utmost skill to effect their object. The perfection of this description of adroitness is to conceal its end and purpose. Men who are themselves honest, frank and candid, such as we are bound to suppose our Bishops are, will therefore be very likely to be beguiled by the representations made by the crafty foes of the party whose case is under adjudication. A continued repetition of criminating allegations, especially if they be made by many different persons, will prejudice the strongest and most conscientious minds. Even they whose whole lives are spent in investigating and weighing testimony are sensible of this, and in proportion as they are profound, skilful and honest, do they avoid every species of information respecting the matters which come officially before them, unless it be under the solemnity of an oath and during the progress of the trial. The reason for this is plain. The human intellect in its very best condition, is far from being *perfectly* discriminating. The most capable are prone to blend if not the representations they have heard, at least the *impressions* which those representations have made: and a judge or juror who will listen out of court to any tales respecting an arraigned person, must do so at the expense of justice. The views he receives when the court is not in session, will imperceptibly mingle with those imparted while the witnesses are under strict examination in the proper place. They will impart more or less of their own hue to the consideration which is induced by the evidence offered under oath. Through their operation the words and the manner of those who testify receive constructions which, when taken by themselves, cannot be countenanced: and when the summing up is had, at the awful moment when the Respondent is to be pronounced guilty or not guilty—the moment in which is embraced his preservation or his ruin—there is, unconsciously it may be, a gathering up of all the impressions made while the trial is pending; and upon this aggregate, and not as it should be, upon only the sworn testimony, is the verdict rendered.

Now, Mr. Editor, is not this positively so? Is one man in a hundred capable of hearing what the enemies of another may allege against him in both general and particular terms, without being biased? Is *any* man fit to act as either judge or juror in a case respecting which he has allowed himself to converse with persons not his associates in the trial, while its particulars were under examination? Must he not thus inevitably unfit himself for the calm, impartial and searching scrutiny with which, in every court, all evidence should be weighed? And does not his allowing himself to be approached by the enemies of the accused, and his listening to any of their injurious suggestions, of itself prove him to be either in spirit or capacity incapable of dispensing the measure of equity which we expect from his office, his duty, and his trust?

What is the voice of civilians on this point? What may we gather from their much-tested experience and well-tried wisdom? Why, that such listening to common report, such bending the ear to current slanderous tales while a judicial investigation is going forward, must no way be countenanced. The judge who would allow himself such a practice would forfeit the respect of every member of the bar. He would be exposed to direct prosecution. He would be charged with perversion of justice; and his case would have to be indeed a remarkable one if he could escape signal punishment. In secular courts nothing is better understood than the ease with which evidence may be deprived of its essential features by prejudice; and hence the great care which is taken to protect them upon whom the decision rests, from every undue influence.

Observe the particularity of the provisions respecting jurors. Having been sworn, they are placed together and in a distinct part of the court-room. None but sworn attendants are allowed to approach them. Not only are they not permitted to listen to any rumor affecting the case upon which they are to sit, but for fear they should be even indirectly influenced, they are not allowed to hold any species of conversation except among themselves. When the case is a protracted one, they are kept together in the room assigned them, and are as carefully guarded from all communication from without as if they were so many prisoners of state. In cases of emergency, such for example as the severe illness of a juror's wife or child, he is not allowed to visit his home while the cause is undecided, except on condition of being accompanied by an officer who is sworn to prevent every kind of allusion to the subject matter of the trial. And if after the verdict has been rendered it can be shown that notwithstanding these precautions, any of the jury has been subject to unfair influence, the way is open for annulling the whole proceedings.

Such is the stern, strict justice of secular law; and it receives universal approbation.

When viewed in the light thus obtained, how defective is our present canon for the trial of Bishops! It does not contain the slightest provision against external and improper influence. The Right Rev. Fathers who sit in the double capacity of judges and jurors are in no way restrained from being affected by other representations than those which come before them as a court. Every thing is trusted to their own sense of propriety and right.

It is useless to allege in defence of this, that they are the chosen men of the Church—selected for their office because of their superior piety, wisdom and prudence. The very guilelessness of their piety may render them the more easy to be imposed upon: their very reputation for wisdom may induce self-confidence to such a degree as to incline them to expose themselves to impressions of which less tried persons would shun even the shadow of danger.

It is not safe in a matter so important as the trial of one of the Fathers of the Church, to trust any thing more than is positively necessary, to human discretion. Every possible avenue to injustice should be barred. What says our late most painful experience? Seventeen Bishops came together with the intent to mete out to a distinguished brother nothing but what they should clearly find to be his due. Was it right to trust to their discretion where and how they should receive allegations against him? There was no rule to govern them. Each adopted for himself the course which he thought best. Some of them were the open advocates of theological views and measures which the accused quite as openly condemned; and opponents of sentiments and practices which he is every where known to approve. What more natural than that they should select congenial temporary homes, and that in the hours when the court was not in session, there should be gathered around them men whose opinions and notions of expediency agree with their own? And yet these, of all the persons in the world, are those who for the time being should be most carefully shunned by them. For in addition to being party men, they have the disadvantage of recently having been decidedly and triumphantly overthrown in several of the contests which they invited. Smarting from their defeat they are eager to avail themselves of something which shall give them a chance of recovery. The accused was the one against whose views and person their measures were directed: they are therefore ready to take hold of any thing which will help to bring him down from his place and power. They may mean to be honest and just toward him, but their wishes prejudice their minds. They hear the many tales which slander always circulates when a clergyman is arraigned; and they hear them with an inclination (greater than they can imagine) to believe them true. Partial testimony is taken for substantial and conclusive proof, and private insinuations for clear and irrefragible evidence. With minds thus charged they assemble around their respective friends among the Bishops, and retail their so-called facts and convictions. The Bishops know them to be conspicuous and generally honorable citizens; they know indeed that some of them are in high repute for pious attainments. They therefore lend them an attentive ear. Every word thus heard is worse than poison to their brother who is enduring the torture of a trial. Every allegation they thus receive unsanctioned by oath and unsupported by any thing stronger than rumor, operates upon their minds perhaps as much as the declarations of the witnesses on the stand. Perhaps it operates even more than those declarations can, since it gives a tone to the spirit in which they hear all the testimony, and imparts its own color to every item of proof.

The time for rendering the verdict comes; and from opinions thus made up, the accused is compelled to hear his doom. And this is ecclesiastical justice!

Surely we ought not to allow such an opening for the perversion of equity to remain. The canon must be altered. It must in some way be made to provide for the mode in which Bishops shall be prevented from holding conferences with others than the members of the court respecting the case of their arraigned brother, while the trial is proceeding. They are but men. It is but right therefore that in reference to a way in which they are so likely to err, some canonical restraint be imposed upon them. Let their duty in the matter be clearly defined and it will be their interest, and we believe also, their pleasure to obey.

Unus.

For the Churchman.

Mr. Editor,—Such a thing, I hope, and in a *very few instances*, I believe, has been before. But certainly last Sunday was the first time that ever I heard a minister give notice to his congregation that his Church would be open for Morning and Evening Prayer on *the Rogation Days.* I was rejoiced to hear it. Those helps which the Church has provided for the Christian pilgrim on his way to heaven, the Ember-Days and the Rogation-Days, are probably hardly known to exist by a large majority of our Church people. How is it with some of the clergy?

The following is a *law of the Church:*—"Then"—after the gospel—"the Minister *shall* declare unto the people what Holy Days or Fasting Days are in the week following to be observed." In another part of *the Church's law* we have "A Table of Feasts *to be observed in this Church* throughout the year;" also "A Table of Fasts." Chief among the latter are Ash-Wednesday and Good-Friday. Appended to them is a list of "Other Days of fasting on which *the Church requires* such a measure of *abstinence* as is more especially suited to *extraordinary acts and exercises of devotion;*" which, therefore, as well as abstinence, "*the Church requires*" on these days.

Here, I humbly conceive, we have a key to the meaning of that law which enjoins on the minister to declare unto the people what Holy Days or Fasting Days *are to be observed.* Their observance, as well as that of "All Sundays in the year," the Church designs, it will hardly be denied, should be private as well as public. If there be a disposition to question this—which can hardly exist in a godly mind—it may be proved by the case of the Rogation-Days, on which the Church has provided no addition to, or change in, the Order for Daily Morning and Evening Prayer; and yet she requires them to be observed, as by abstinence, so also by extraordinary acts and exercises of devotion. On the supposition then, clearly entertained by the Church, that Daily Morning and Evening Prayer is celebrated, she must mean that these days of fasting are required by her to be privately observed. So, of course, also of the rest. Indeed the requirement of abstinence itself is proof of this. The Church clearly means that it is the minister's duty to remind the people on Sunday of any holy day or fasting day which may occur during the week. He may decline giving them the privilege and blessing of public worship under responsibility to the Church and its Divine Head. But is he not bound to give them notice that such days "are to be observed?"

I was also much gratified to hear the same minister give notice of his intention to administer the Lord's Supper on Ascension-Day. This, which certainly should be regarded as one of the highest of the Church's festivals, is, I fear, but little noted by many of her ministers and members.

We surely cannot, Mr. Editor, be too thankful for that merciful ordering of God's grace whereby the Church has so amply provided for the spiritual necessities and wants of Christians both in their individual and social capacity, and whether in time of tribulation or in time of prosperity. *Now* especially should we gratefully feel and acknowledge this. We much need divine comfort, support, guidance, and deliverance; and surely we need the grace of God to overrule our trials for good, and sanctify them to our spiritual and eternal welfare. Blessed means to these ends, and means true in principle, spirit, and kind, to the gospel in its integrity and purity, are found in the *Church's system*—her system of sacramental administration and public worship, of holy days and fasting days, of solemn ceremonial, and of hallowed commemoration. Let that system be carried out with true penitent hearts and lively faith, and notwithstanding all our trials, all our sorrows, and the apparent darkness and intricacy of the divine dispensations toward us, we may say with the humble and holy assurance which the Church borrows from the inspired Psalmist for our consolation and support, "God, even our own God, shall give us His blessing."

Gospel.

For the Churchman.

Mr. Editor,—I cannot oblige the Rev. Mr. Pound by attempting to prove what he should know I never asserted. If he cannot understand how St. Matthew's Church could be "prostituted" by its use being given to the aid of the circulation of Presbyterian tracts, or how the feelings of "Churchmen," who contribute to the maintenance of that Church may thus be outraged, he has imbibed less of true Church principles than I even gave him credit for. He has thought fit to take the whole responsibility of giving the use of the Church for the purpose in question, and he denies that any bishop or other person said or did any thing to influence him in the matter; which of course knocks down my assertion that it was "brought about by means of the unbecoming interference of one or more of the prelates in this city in December"—an assertion for which I considered I had good authority, or I would not have made it. But let me ask Mr. Pound if he chose to throw his weight in favor of a Bible Society that aids in the distribution of matter besides the Bible and yet will not distribute the Prayer Book, by what right did *he* give the use of St. Matthew's Church? I never understood that he was a rector or had any right in, to, or over the Church edifice, or any other property of the City Mission Society; but, on the contrary, that he holds his appointment during the pleasure of the managers. Did he not know that the people for whose use it was appropriated, would be crowded or kept out by a mixed assembly, drawn thither by curiosity? and was not the regular collection for the expenses of the Church or of the Society superseded by one not enjoined by the canons or required to be made by the managers? Was the intention to permit such use of the Church previously made known to the managers otherwise than by advertisements that appeared on the day next preceding in the Protestant Churchman and the Commercial Advertiser? and when the postponement occurred on account of the weather, was it then communicated to the Board of

---

* It is scarcely necessary to append that the Book of Common Prayer and the Book of Articles (though latterly bound up together) are distinct books, vid. English form of subscription and the 8th Article of our Constitution—"the Book of Common Prayer, the offices of the Church, the Articles of Religion."

Trustees at the meeting on the next Monday, at which I am informed Mr. Pound was present; or at any other meeting, by him or any body else? Did he not know that in that Board there are at least some who desire the support of the Church to be given to the Bible and Common Prayer Book Society exclusively? And does he not know the reasons for such preference? If he does not, I respectfully refer him to Bishop Hobart's Address before the auxiliary New York Bible and Common Prayer Book Society, and to his Pastoral Letter published in the Evening Post on the same day that the meeting was held in the City Hall to form the American Bible Society. N. E.

For the Churchman.

Priesthood—Altar—Sacrifice—Absolution.

Mr. Editor,—These four particulars are inseparable in the purpose of God from each other, and in their application to the subjects of salvation from sin; and so each one takes for granted the other three; and each or either of them by itself alone is a mere nullity. Now, the Church must have the *present* benefit of them all, or she is as insufficient to supply our wants as is a Temperance Society or any human confederacy or contrivance to do good. I wish to show that we have them all; and that those who deny that we have them do reject the means of salvation provided by the mercy of our God.

1. From the fall down to our Lord we see the uniform assertion of this proposition whenever we get sight of the practice of religious worship, and an altar stands always in view. The whole Mosaic Economy was "types and shadows of good things to come." Its priesthood was typical of another priesthood, and its altar of another altar; and the essence of priesthood stands in its office at the altar of sacrifice; which essence cannot be expressed by words merely indicating a preacher, a teacher, a prophet, or a ruler. That Economy had a high-priest and a priesthood under him officiating by his authority as sacrificers at the altar.

2. Our Lord is a High-Priest by an "*everlasting* priesthood." *High*-priest is a relative term; but its relation is to nothing and wholly unmeaning if there be not inferior priests under Him, *by whom he officiates at the altar.* Hence St. Peter tells us that we are "a royal priesthood," (hierateuma,) whose office is to offer "spiritual sacrifices," (thusias, or victims, from thuo, to slay in sacrifice.) In Rev. v. 10, the four living creatures, or cherubim of glory, are made to say, "Thou hast redeemed us to God by thy blood—and hast made us kings *and priests* (hiereis, sacrificers, He being the Archiereus,) and we shall reign on the earth;" and of course there officiate in the priests' office, offering "spiritual sacrifices" forever, according to the terms of an "everlasting priesthood."

3. Heb. xiii. 10, "We have an altar" (*thusiasterion*) on which to offer slain victims. So Rom. xii. 1—"Offer your bodies a living sacrifice," (*thusian*, a slain victim.) Here then we have priest, altar, and sacrifice as the very substance of the Christian faith, and there in perpetuity,—"world without end." We cannot worship God at all without a sacrifice—even one "slain from the foundation of the world," and forever slain. And we also ourselves must be slain with Him, and victims with Him in the likeness of His death forever, or we cannot worship "in spirit and in truth" at all. And there must be an everlasting showing forth of these things, as is indicated by the song of those in glory, in Rev. v., which is retrospective, looking back upon that condition out of which they are saved by His blood.

4. "We have an altar whereof (or from off which, ἐξ οὗ) they have no right to eat who serve the tabernacle," to wit, the literal one. In the type the worshippers fed upon the victim after it had been offered upon the altar. In the antitype "Christ our Passover is slain; therefore let us keep the feast."—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."—"This is my body broken for you:—this is my blood shed for you:—this do in remembrance of Me." We must then be fed from off an altar or we cannot be fed at all. We must feed upon a sacrifice which has been slain and offered; and we must have an officiating priest acting in the name and power of the One High-Priest who has passed into the heavens. These things lie at the very foundation of Christian worship; and without the priest, the altar, the sacrifice, the offering, and the feeding upon it, there can be no true Christian worship at all; as the life given in Baptism cannot be sustained without eating and drinking. In what degree of comparison, then, should the pulpit and the altar stand as permanent means of blessing? The pulpit is a mere mockery except as it leads up to the worship of the altar. The pastor and teacher is a babbling fool if he does not constantly point to the altar; a mere teacher of dry morality, no better than Socrates or Confucius. For what are the accidentals and adornments of life in comparison of the life itself? The mere bedizenment of a dead body. The pulpit without the altar is merely the letter that killeth, not the Spirit that giveth life. It is true that God has power to sustain men in life without any visible means dependent on ordinances: but that is nothing to us who have the command of Him who said, "This do ye," and who instituted a priesthood and set up an altar that it might be done.

5. Christ died for the remission of our sins. Hence the facts we have been dealing with have a direct bearing upon the fact of Absolution. Hence also the Holy Communion is prepared for by Confession and Absolution for the cleansing and reconciliation of the worshippers, who are to be fed from off the altar. In these are seen the sprinkling of the blood of reconciliation, as also the slaying of the worshippers. Contrition and confession are the denial of self and putting the old man to death; and the sprinkling of the blood wipes the stain of guilt from the conscience; and the priest's lips are as the thread of scarlet speaking peace by the blood of the Cross; and the worshippers draw near to the table of their Father in peace and joy. For worship is impossible where there is not the knowledge of the full and free remission of sins. The Eucharist is called a *propitiatory* sacrifice. Why? Just because it is inseparably connected with the work of propitiation, and is a carrying out in the salvation of men that which was done on the Cross. Not the killing of the Lamb over again, as the papists teach; but the making forever effectual unto men that which was done once for all, and can never be repeated in the letter.

6. The Church is beginning to long for worship and more frequent communion, under the conviction that men must starve to death if they look no further than the pulpit. To my mind, a huge pulpit standing in front of and hiding a very small chancel and altar, is just like the tower of Babel standing in the way of the holy city. God forbid that I should undervalue the pulpit. It is the gift of God, and is therefore in its place a "perfect" gift; but yet a most killing thing when it is substituted for the altar. It needs to be set in its own place as a mere servant to the other.

7. There is reason to surmise that the life of God in the creature will everlastingly be sustained by sacramental instrumentality. We have no intimation that we can live forever without feeding forever on that which is life and sustains life. For this provision is made in the unchangeable priesthood, the everlasting altar, and the victim eternally slain, though alive forevermore. For priesthood without altar and sacrifice are a contradiction in terms. The Lord's Prayer teaches us to ask "day by day" for the "*supersubstantial bread*;" a term much too large for common food: and the Lord himself spoke of drinking the fruit of the vine new with His disciples after He shall have returned and established His Father's kingdom. Moreover, fruit-trees for man's food are to be planted on either side of the river of life. To my mind these things are sacramental and eucharistic.

8. I am satisfied that infrequent communion, and the consequent ignorance of its end and benefits, has been a main cause of Unitarianism, Intellectualism, pride and Infidelity, so much going ahead in these last times. What is the true preventive? "I will go *unto the altar* of God, unto God my exceeding joy."—"The sparrow hath found an house, and the swallow a nest for herself, *where she may lay her young, even* THINE ALTARS, O LORD of hosts." Is not the doctrine which rejects priesthood and altar and sacrifice like that which Elijah complained of, i. e. *digging down God's altars?* And why not return to "the *daily* sacrifice" which has so long been "taken away?" And must not any substitute for it be an "abomination that maketh desolate?"

9. Power to forgive sins was committed to the Church at the first; and this fact is the reason why the Church should always use it. God did not commit to us powers and gifts for us to throw them away, and then deny that we ever had them. The abuse of Confession and Absolution is no argument against their lawful use. If we are at liberty to bury any talent, then is the Lord not at liberty to punish us for it. But men say, How can a man forgive sin? This is not honestly meeting the question, as no one claims it. The true question is, Can God act in and by a man whom He has authorized to act in His name? Is God manifest in flesh? When our Lord forgave sins, the people "glorified God that *such power was given* UNTO MEN." He said that God joins man and wife in marriage, though it is done by a man: and is it any harder for Him to give personal absolution to a sinner who seeks it by a priest than it is to make of twain one flesh by a priest? The main question at bottom is,—Are the ministers and stewards of Christ really put in charge of any thing which every body cannot go and take at pleasure, like cattle going to pasture on an open common? Or does He require of all to go to His ministers and stewards in order to receive His blessing at their hands? Is lawlessness the *order* of His house?

But some say, none but apostles ever had this power, which was needed then, but not since. Well—but He personally commissioned "none but apostles" to preach, baptize, or do any thing; and so the operation of this rule would bear hard upon every one not an apostle who dares to meddle with any sacred thing. And as to that being needed then to assure and save men, but not now,—is any new way found out? If personal absolution was needed then to quiet the conscience, what has the conscience now got in place of it to answer the same end? or can conscience now do without such deliverance by being its own priest, or by denying all priesthood and mediation between God and sinners? If an angel from heaven bring a different gospel from that which then was preached and ministered to men, let him be anathema! Or if any man take from that gospel, God will take his part from the book of life! As we have one Lord, so the Church can have but one faith and one way of salvation. CATHOLICUS.

For the Churchman.

Mr. Editor,—With your permission I will endeavor to make my views on the subject of the late sentence a little clearer than it seems I have done, particularly as the conclusion at which I arrived is one in which you would "cheerfully acquiesce" if you deemed it sound; and further, I believe it to be one that would be acceptable to the moderate and judicious portion of our communion.

I attempted to show that the sentence was not a nullity. It was argued to be null and void, because of its indefiniteness or unlimited character, and of its incapacity of revocation—being equivalent for these reasons to deposition, while it professed to be but suspension. I contended, on the other hand, that the sentence was not equivalent to deposition, because it did not possess those enumerated characteristics, the existence of each of which I deemed essential to the validity of the objection—while, if they did all co-exist in the present case, I agreed to the illegality and consequent nullity of the sentence. I assumed that there could be *two* species of valid, legal suspension—one for a definite length of time, having a set limit—either express or implied—as, for so many months or years, or, until the performance of some act on the part of the offender, or the happening of a contingency—the other without a set limit, either express or implied (unless the exercise of discretionary power by a superior be such *implied limit*) but subject to revocation by the action of a higher power. If the sentence on Bishop Onderdonk fell within either of these two classes of legal suspension, I held it to be valid. Within which did it fall? It was asserted on the other side, that the sentence was necessarily one of an indefinite character and therefore void, as the Court, now defunct, could not revoke it. I thought the sentence not necessarily one of indefinite suspension—that is, without a set limit, either express or implied—but even if it were considered such in its character, I contended and now contend, that the General Convention, consisting of the two houses, has the full power of lifting off from the offending party a sentence of indefinite suspension. That body has full power to pass a canon prescribing the mode by which clergymen under suspension may be restored to the exercise of their office—and of course it has authority directly to restore a particular clergyman. This point I think perfectly clear, but shall not now consume your time in arguing it. An act of that kind would be a very different thing from "revoking a judicial sentence;" for in this view of the case, it is a necessary part of the sentence itself, that it endure only until the Convention cut off its further continuance.

Upon this part of the subject I remarked in passing, that if the sentence, by the term "suspension," meant "indefinite suspension," the canon meant the same thing. And I repeat, with great confidence, the remark. The sentence is founded upon the canon. It uses the very words of the canon. There is no difference in the connexion wherein the term is employed; and therefore no shadow of pretence for saying that the word has two different meanings in the two places. If the sentence had been admonition or deposition, would those words have had different significations in the canon and in the sentence? I apprehend it would be impossible to maintain the affirmative. Why then has the other term suspension a double signification under the same circumstances?

My conclusion then was, that if the sentence meant an indefinite suspension, it was one which was, as to its duration, under the control of the General Convention, and therefore legal: but that if it meant suspension for a limited time, it was confessedly legal. I inclined and incline now to the latter view. The power of the Court, in the matter of the sentence, depends upon the extent of power which that tribunal received from the canon. The whole power, in the case in hand, is embraced in the word suspension. The Court had authority *to suspend.* It did suspend (I say again) *in the sense of the canon*, and in no other sense. For how long? I hold it to be more consistent with rational liberty to say, "merely until the meeting of that body which has control in the premises" rather than to say, "indefinitely, but subject to the power of the General Convention to cut short its duration"—because in a doubtful case, and where the language is ambiguous, and the whole law is couched in general terms and might have been made clear, equity and charity require the more merciful construction. Having seen no argument yet that the word suspension, in the sentence, necessarily means "deprivation of office for an indefinite time" and can mean nothing else, I have formed the views which I have expressed; but which I trust are formed in the spirit of one open to correction and conviction upon fair argument. W.

For the Churchman.

Tracts for the Seasons.

NO. XV.

The Church has just followed her Lord's guidance, as He led her "out as far as to Bethany." There she looked on Him with humble, admiring, and adoring reverence as "He lifted up His hands, and blessed" His disciples. "And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." Angels stood by them, and said, "Why stand ye gazing up into heaven?" This appeal probably had reference to their being so overpowered by what they saw as hardly to be able to realize the proper direction either of thoughts or of active duty to which they were called by the great change thus wrought in their circumstances. What, however, was then a matter of expostulation, becomes, under other circumstances, a subject of apostolic direction and encouragement, as where St. Paul says to the Hebrew converts, when urging them to fidelity in their Christian course, "Looking unto Jesus the Author and Finisher of our Faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." The expostulation of the angels was with those who stood gazing up into heaven, inactive and irresolute of purpose. The Apostle's exhortation was connected with his beautiful allusion to the Christian life as a race in which men are *earnestly striving* for a heavenly crown. These he would have look unto Jesus as they press forward for the prize.

We are to look unto our ascended Lord as an *Object of faith;* as our *Instructor in righteousness;* as a *Pattern for our imitation;* and as *preceding His faithful followers through the path of duty to its eternal heavenly reward.*

The "cross" which He "endured"—the ignominious death which He suffered, and "the shame" which He despised—the insult and cruelty which He lightly regarded in consideration of the end in view, were the price of our redemption. "The joy that was set before Him" was the infinite satisfaction of accomplishing that redemption, and seeing of the travel of His soul in the everlasting salvation of His people, and the reward conferred on Him for His mediatorial fidelity. In the possession of that glorious reward "at the right hand of the throne of God," He pleads the merits of His sufferings and death in their behalf for whom they were endured.

Let the Christian look unto Jesus in this His mediatorial capacity. During His stay on earth, He imparted in person, and afterwards by His Holy Spirit, through His apostles, the doctrines and precepts of the new covenant, sealed with His blood. By His perfect and meritorious obedience to the will of God, He purchased that divine grace which, not needed by Himself, was thus His to confer as a free gift on those for whose sins He came to make atonement. Throughout His earthly ministry, and especially at its close, he showed by His equanimity, His meek firmness, and His unyielding conscientiousness, how He despised the shame which, in His faithful discharge of duty, He encountered, in being despised and rejected of men, their derision all the day, the object of their reviling, and ignominiously stricken, scourged, and wounded by them in His sacred person; and in having all this consummated on "*the cross,*" the instrument of the most degrading and ignominious death. He "endured" this "cross, despising the shame." They were means employed by wicked men as agents of the power of darkness, which, in that its hour, was exerted to the utmost to oppose the promised Seed who had come to bruise the serpent's head, and to maintain that sway over the spiritual and eternal state of men which the Redeemer had come to check. The accomplishment of this purpose of infinite love and mercy was "the joy that was set before" the Saviour. He delighted "to do" this "will" of "God," and "for" it counted all His sufferings and His cruel death but as a thing of naught. Now He has gone to perfect His gracious undertaking by pleading, "at the right hand of the throne of God," the merit of His atonement, and appearing the all-sufficient Intercessor for His people. And there, as its Almighty King and Head, He governs the Church into which it is His sovereign pleasure and appointment men shall be gathered as His covenant-people, *thus* to be presented by Him to His Father as subjects of the great and precious blessings which He purchased. As chief among these He sends the Holy Ghost to give their designed efficacy to the means and conditions of grace, mercy, and salvation, established in the sacraments, ordinances, and services of that Church.

Let all the ends of the earth look unto this blessed Jesus, and be saved. He has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for their sins. His intercession for them at the right hand of God is all-powerful and meritorious. The grace that He procures for their conversion, sanctification, and salvation, is abundantly equal to this its designed end. Let them look to Him with the living faith which He requires; truly and heartily repenting of their sins; renouncing all dependence but on Him; seeking His grace and mercy as He requires they shall be sought; yielding their moral agency to the promised influences of His Holy Spirit; and continuing steadfast in the walk of Christian faith and piety. They will not indeed find exemption here from the melancholy truth that there is no man that sinneth not; they will never be able to say in *honesty* that they are not included in the declaration that in many things we offend all; they will never find themselves raised above the necessity of deep and humble penitence; they will never justly feel that theirs may be a stronger assurance than was that of St. Paul, when he was penetrated with the conviction that even he might yet become a castaway;—but the sense of failure, of sinfulness, of unworthiness, and of spiritual danger, which the true Christian ever experiences, finds relief in the sufficiency of *His* merits on Whom his soul rests in faith. The humble and earnest sincerity, the striving against human frailties, the constant penitence for any yielding to them, the diligent and devout seeking, in the appointed ways, of the grace necessary for spiritual advancement, the constant faithful efforts for such advancement, and the heartfelt aspirations for the perfect holiness, love, and devotion of a better world, which are constituent parts of true faith, bring, in the midst of all his spiritual solicitudes and depressions, the blessed consolation that his failures and imperfections are covered by the perfect righteousness and infinite merit of his Advocate with the Father, and that *for His sake* God will be gracious to him and grant him His salvation.

With this true and living faith as the principle *on* which, and humble dependence on the grace to which it points, as alone conferring the ability *by* which, we may profit by it, we should also look unto Jesus as our *Instructor in righteousness.*

In the words of celestial wisdom which He spake, and which, by the inspiration of the Holy Ghost, He caused to be written for our learning, we have ample directions under every head of religious and moral duty; and He has provided in His Church abundant means for our right understanding of His revealed will and law. The principles of action which the Gospel sets forth, the traits of character which it enforces, and the religious and moral precepts with which it abounds, apply to every situation and circumstance of life. In every one, therefore, let the Christian look unto Jesus for guidance in the way of truth and duty, study carefully His revealed word, and pray, and thankfully use the appointed agency of the Church, that he may have therein an understanding heart, a willing mind, and the grace of humble, cheerful, and faithful obedience. Let his looking unto Jesus be at the glad sacrifice of all interfering guidance which may be attempted by his spiritual or intellectual pride, the passions, affections, and propensities of his fallen nature, the judgment, customs, or requirements of the world, a desire of human favor, or a fear of suffering.

And that he may herein be true to his obligations, let the Christian also look unto Jesus as a "*Pattern for his imitation.*"

In the blessed steps of His most holy life, we see an example of all that the love of God and man, that the principles, affections, and practice of true piety, that meekness, humility, long-suffering, gentleness, benevolence, and purity can contribute to the perfection of human nature. And especially do we see, in His *deportment under sufferings*, a most worthy example. Unmurmuringly resigned to the will of Heaven, He lost none of the holy consistency of His character, even towards his bitter enemies and unprincipled persecutors. Returning good for evil, He prayed for them. When He was reviled, He reviled not again. When He suffered, He threatened not; but committed Himself to Him that judgeth right.

It were well however to give special heed to an invaluable trait in our Lord's character set forth in St. Paul's reference to His ascension, quoted above, where he states that "for the joy that was set before Him," He "endured the cross, despising the shame." He looked to the end—the work for which He came into the world, the will of God which He *delighted* to do—in other words DUTY. In devotion to *this*, he passed by, as inferior beyond all worth of regard, whatever trials, hardships, or sufferings might be involved.

Let Christians look to such a Pattern. When they are called to bear the cross of disappointment, affliction, or adversity, knowing that it is their Heavenly Father's will, let them endure the cross, nor murmur that it has fallen to their lot. That gracious Father assures us in His Holy Word that such dispensations are not ordered for His pleasure, but for our good. Because of His desire to promote that good, He, as an anxious Parent, chastens whom He loves. Afflictions are designed by Him to be so received and improved as to work for us a far more exceeding and eternal weight of glory. Deeply sensible that our feeble and imperfect judgment may well fail to take the right view of things, our confidence should be strong and unwavering that if it be not our own fault, all will surely tend to our greatest ultimate and permanent good; and we should ever look, with faithful prayer and effort that we may so do it as thereby to be duly profited, unto Jesus as our Pattern of meek and pious suffering.

And if the benign and heavenly precepts of our religion are duly appreciated, and its spirit of benevolence and love is imbibed, we will not shrink from an humble invitation of Jesus, in enduring the cross, when called to it in the prosecution of purposes of good, especially spiritual good, to our fellow men. Totally inconsistent is it with the Christian profession, to shrink from sacrifices in the cause of humanity. The joy set before him—the delightful and self-rewarding consciousness of doing good, and the approbation, favor, and blessing of HIM who would have us merciful even as He is merciful will animate the devout Christian in cheerfully encountering all difficulties and trials that may lie in the way of its attainment.

And when, sustained by the testimony of a good conscience, we have trust in God that we *are*, and are *doing*, as His will requires, of what matter to us is "the shame" that we may incur from a wicked, malicious, censorious, and jealous world? That man deserves not the name of Christian who shrinks from the position of duty, from the discharge of obligation, or from purposes of usefulness or benevolence, because of the ill-judgment or ill treatment of fellow men. He who looks unto Jesus in humble and constant endeavors to be governed by His spirit, to obey His precepts, and to be conformed to His example, need not be very solicitous about the praise or approbation of men.

It is the blessed privilege of those who look unto Jesus as that duty has been now illustrated, that they may also look unto Him as *preceding them through the path of duty to its eternal reward.*

Hear what comfortable words our Saviour Christ saith on this point. "If any man serve Me, let him follow Me; and where I am, there shall also My servant be." "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me."

Strong ground this surely for the Christian's faith and hope and confidence! This *joy that is set before him*—what will it not render tolerable—to what will it not produce cheerful resignation—to what degree of zeal and devotion, maugre all trials and obstacles, will it not excite him—in passing through this probationary state!

And having ever in view this joy set before him, the faithful Christian will always bear in mind the holiness and purity necessary to entrance into that blest place where nothing unholy or unclean can ever be admitted; and that love for the service of God, and delight in the exercises of religion, which are an essential qualification for membership with the Church triumphant. He looks unto Jesus for that blood of atonement which only can cleanse his soul from sin; for that mediation which enlists the merit of HIS PERFECT RIGHTEOUSNESS in favor of the penitent sinner's pardon and acceptance with God; and for that grace of the Holy Spirit whereby alone his heart can be renewed, and brought under the sanctifying influences of the faith and piety of the Gospel. Thus looking unto Jesus, and keeping Him its Divine Head and Sovereign ever in view, he conscientiously conforms, by union with the Church, devout participation in its services and ordinances, humble and docile waiting on the instructions of its priesthood, and faithful compliance with all the duties of its members, to the great method of mercy whereby the King and Captain of our salvation would extend to His people the spiritual and eternal blessings which He purchased for them.

Let them then always look unto Him, humbly striving to follow Him, and to advance towards Him. Where He is set down at the right hand of God—it is His gracious promise to them, if they continue faithful unto death—*they shall be also.* To fulfil this promise by taking them to Himself, the same Jesus who, as at this time, ascended into heaven, will so come in like manner as He was seen to go. With what joy, love, and confidence, will His faithful people then look unto Him! They will follow Him whither He goeth, and with Him continually dwell, the immediate vision and enjoyment of His presence giving ever increased alacrity and ardor to their participation in the exalted services of angels and archangels, and all the company of heaven.

But these are not all, to meet whom the Lord Jesus Christ will rend the heavens and come down. He will come to judge *the world.* Those too must meet Him who have not thus prepared for Him. On them He is to pronounce a dreadful sentence of condemnation. *Depart ye cursed into everlasting fire, prepared for the devil and his angels.* They have not looked unto Him as their portion in this life; therefore He will not be their portion in the next. They have not despised shame for His sake; therefore He will be ashamed of them before His Father and the holy angels. Disowned by Him, they will be banished from His presence to linger out an eternity of wo. B. T. O.

The Churchman.

New York: Saturday, May 3, 1845.

We had hoped that the question of making the Church subservient to the American Bible Society was forever set at rest. The question was earnestly discussed in the time of Bishop Hobart, and has been practically settled by the almost unanimous approbation of his principles and measures respecting it. Have we not sources enough of dissension without adding this to the number?

Our correspondent "N. E." did but express a fact when he said that the use of one of the City Mission churches for a sermon and contribution in behalf of the American Bible Society or some one of its branches was an "outrage" on the feelings of a large body of Episcopalians; and on what principle can these feelings be justified except it be that of the *unlawfulness* of applying the Church to such a use? Whatever language be chosen these points cannot be denied and ought not to be concealed that the use of a Church for such a purpose is regarded by a large body of Episcopalians as unlawful in itself and is consequently repugnant to their feelings.

When we say *unlawful*, we mean that it is contrary to their principles respecting the Divine Institution of the Church and the Christian ministry, and not that it is contrary to any express law or canon, for we have none on the subject. Of course in the construction and application of principles a discretion is allowed; but we are much mistaken if they to whom the Church in question is entrusted can approve such a perversion of it from its proper end as that to which our correspondent has objected.

Accompanying the present communication of "N. E." are two pamphlets entitled "Bible Society Record, or correspondence, receipts, &c. of the American Bible Society," Nos. 8 and 9 for January and March. A glance at one of their "Records" (we have opened the first in order) may convince any unprejudiced man that the American Bible Society is an engine of proselytism to a vague, liberal system of religion very different from the Christian faith professed by the Church; and that its agents and reports serve as an oral and written commentary for propagating such a system.

The "Record" for January consists in part of the speeches at anniversaries; one of the speakers quotes with marked approbation the language of a statesman, of which the following is an extract:

"All, all proclaim Christianity—general, tolerant Christianity—Christianity independent of sects and parties—that Christianity to which the sword and the fagot are unknown—general, tolerant Christianity, is the law of the land!"

We give a few more extracts from the "Record."

"In the same house I found a Roman Catholic family, very poor, who said they would purchase a Bible as soon as their means would permit. I conversed with them about the Scriptures, and they listened with pleasure. I asked, if, in case the Society gave them a Bible, they would read it. 'Yes,' said they, 'we desire the instructions of the Bible.' I then gave them one on the condition that they were never to give it to their priest."

"*September 9th.* Sold thirteen Testaments and four Bibles, all to Catholic emigrants. At first, on seeing the name of Luther, they said, 'these books are not for us, we are Catholics.' 'But, my fellow-countrymen,' said I, 'have you no share with us in the Gospel? These Bibles and Testaments were not made by Luther, but were translated from the original into German, for Catholics as well as for others, and the New York Bible Society has no other object than to spread the Word of God without regard to sect. Those who say our books are not good, make no sacrifice to furnish you with the Bible. Judge then by their works this Bible Society, and those who forbid your buying our books.' They replied, 'Yes, these Bibles and Testaments are good;' and several thanked me, and spoke with much esteem of the Society which takes so much interest in strangers."

Another agent, "an Episcopal clergyman," writes:

"The executive committee furnished me with a good horse and wagon, and with Bibles and Testaments. My course has been, in going from town to town—first to call upon the clergy of the town, and request that notice may be given from each pulpit, that the agent of the Norfolk Bible Society would visit every family in town; that each one would have an opportunity to increase their stock of Bibles and Testaments at the Society prices, and that all who were destitute and had no means of purchasing would be furnished gratuitously."

On another page we have the following:

"In D'Aubigne's History of the great Reformation, we have a graphic account of the discovery which Luther made of the Bible, at the time when Providence was preparing him to be the grand instrument of a resurrection of the religion of the Bible. He had been two years at the University of Erfurth, and was twenty years of age. One day he was opening the books in the library, one after another, in order to read the names of the authors. One, which he opened in its turn, drew his attention. He had not seen any thing like it till that hour. He reads the title; it is the Bible, a rare book, unknown at that time. His interest is strongly excited. He is filled with astonishment at finding more in that volume than those fragments of the Gospels and Epistles which the Church has selected to be read to the people in their places of worship. Till then he thought that they were the whole word of God; and here were many pages and many books of which he had no idea. His heart beats as he holds in his hand all the Scriptures divinely inspired. With eagerness and indescribable feelings he turns over the leaves of God's word. He returns home with a full heart. Oh! thought he, if God would give me such a book for my own! He soon returned to the library to find his treasure again; he read, and re-read, and then, in his surprise and joy, he went back to read again. The first gleams of a new truth then arose upon his mind.

"This event had a sublimity in it, because that the impulse which the discovery gave to Luther's mind, was to be communicated to the millions of other minds; because the whole Reformation lay hid in that Bible. This book, on the unknown shelves of a dark room, was, through his mind, to become the book of life to nations. It had now fallen into the hands of its translator, who was about to give it tongues to speak to all Europe."

An agent "from a papal country" reports, that when he arrived he anticipated no trouble in being able to introduce his Bibles at the usual duties, but that the appraiser referred him to the censor, and the censor to the clerical censor, who refused him permission, resting his refusal on the law of his Church, and adding that there was no objection to the Bible "*rightly interpreted.*"

"With that I took my leave, and again called on the government censor; but it was all of no avail; and rather than lose the good I had anticipated from the sowing of this precious seed, *I determined to introduce the work surreptitiously, which I have done, though at a great expense, and have had the pleasure of distributing and selling nearly all of them.*"

Now there can be no objection to propagating *liberal Christianity;* no objection to fitting out any number of Episcopal clergymen with "a good horse and wagon," and sending them out on missionary tours; no objection to making proselytes from Popery, and circulating Ultra-Protestant stories about the Reformation, so it be done in an honest way, and by honest means. But the morality of doing all this under cover of circulating the Bible without note or comment is not so unquestionable. But why dwell on this point when the Managers of the Society hold up to imitation and admiration the conduct of its emissaries in breaking the civil and ecclesiastical laws of the countries to which they are sent? If sermons are to be preached and collections made in our Churches for the American Bible Society, let its purposes be honestly avowed, in order that our people may know whether the use of their Churches for such purposes be or be not a perversion of them from their original design.

Our correspondent "W." says there are two species of valid suspension, one having a set limit, "the other without a set limit, either expressed or implied * * but *subject to revocation by the action a higher power.*"

If the sentence of Bishop Onderdonk be of the former species, there is no question of its validity. But if it be a valid sentence of the latter sort, it must *by the above definition* be "subject to revocation." Instead, however, of saying that the General Convention may revoke the sentence, our correspondent provides for its termination by "an act" which, to use his own words, "would be *a very different thing* from 'revoking a judicial sentence.'"

We are unwilling to press an argument with one who evidently agrees with us in design; and all we wish is that they who do so agree may choose the strongest ground, and not be betrayed into a false position by a laudable desire to save the Court.

In our last number we brought forward one or two ideas of a general character on the origin and the meaning of the Gregorian, or, to use a synonyme, the ecclesiastical chant; we now crave leave to offer a few remarks on the same general subject, but of a more (designedly) practical character. We left off before with an intimation that of certain differing systems, that which we connect with the use of the Gregorian tones tends to favor, while others certainly impede or forbid congregational worship. And to the clearing up this point we now address ourselves.

That the principal services in the Prayer Book imply at least the direct participation of a congregation shall here be taken for granted. One consideration, by the way, we will suggest in further establishment of this view. The authorized musical portions of our morning and evening services consist of the Psalms and a few Christian hymns, (the *Te Deum, Benedicite* and *Benedictus*) all of which are divided into verses or short portions, inviting and fitted to the alternate method of recitation known as antiphonal chanting, and to which, in point of fact, we find they have been joined in all ages. While others of the Christian hymns, the *Trisagion* for example, are quite different in structure, and require an entirely different musical notation. The former, then, we argue from their responsive form and adaptation to tones, with some constantly recurring burden, imply that they were designed for the use of large assemblies, while the latter demand a more artificial setting, and one out of the power of ordinary or untutored vocalists. To us we must say this constitution of the services has always appeared to favor the idea that they were meant not merely to allow the assistance of the congregation but to recognize them as the main offerers of worship, the priest acting merely as leader for convenience sake, and not in a sacerdotal capacity. But whether or not this will have the same weight with others we apprehend no denial of the main assumption that the people have an important share in our reformed services.

Taking this then for granted, assuming also that all Christians recognize as a duty what we have directed attention to as a privilege, namely, the duty of praising God, and that a duty every way as incumbent on them as the duty of praying to Him or of hearing His word, the question arises how this duty is to be performed. On the one hand, and according to one system, the vehicle of our praises, i. e. the chants to be used in worship, are those which strike the fancy or suit the musical taste of the person to whom for whatever reason such matters are delegated. In most cases the chants selected are of the ordinary English school, or it may be more modern productions still, and this because the incorrect principle that they are tunes to be performed is undoubtedly at the bottom of most arrangements. But at the best they are all of a somewhat artificial character; they smell of the composer; they suggest critical attention to themselves, and so interfere with the undivided attention to the sacred words which ought to be always paid. An objection of a more obvious kind is that they are written in harmony and require so to be sung; at once trained choirs are found necessary, who soon take the singing of God's praises out of the mouths of the congregation, and introduce a style of musical performance essentially secular. They are listened to as performers, and worshippers *below* (for we are indebted in great measure to this system for the odious intrusion of galleries into our churches) are afraid to open their lips lest they should mar the effect of the *execution*. If they venture to unite in what is theoretically a common act of praise above a whisper, they are sure to draw down on their heads if not the direct, at least the insinuated remonstrances of their fellow-auditors, and are effectually precluded by the choir from similar offences by the introduction of a brand-new set of chants, which no one in the parish but themselves can at all understand. Nay, we know of a choir whose principal treble singer sent word to one of the congregation who had been used to take his part in the praises of the Church somewhat heartily, that he would confer a favor by not singing—*he put her out*. The more, too, that this kind of chanting is encouraged the more is the attendance of the poor on our places of worship *dis*couraged, for with no scientific cultivation they can by no means appreciate the refined harmonies and artificial modulations of trained choirs, while as to uniting in their performances they would be quite as likely to aid the minister in his duties. That they can and will most readily join in singing when practicable, let the memories of those who have heard the worship of religious bodies more popular (alas that it should be so!) than the Church bear witness. If these whom our Lord pronounced blessed, and left to be always with His Church as a precious legacy, are in any degree hindered from their just Christian privileges, is it not one of the very most hazardous things to offend "these little ones?"

The tendency we must say, of all modern chants, is to introduce secular music where it ought not to be found, to banish congregational singing, and in its place to substitute the performances of a choir of persons deputized to praise, as the Tartars pay their priests to pray. Why this is out Romanizing Rome. The Roman *mass-music* is undeniably artificial, (some say secular,) and not at all congregational, but their *vespers* are often chanted to the simplest Gregorian tones in which, notwithstanding the language, travellers tell us that worshippers abroad of all ranks and conditions join with a fervor utterly unknown to our own services. While we, with all our Protestantism, are in a fair way to deprive our people of every chance of praising GOD in public rites, and to engraft a sensual, but at the same time lifeless kind of semi-critical temper on their very devotional feelings. And this because gentlemen and ladies like something as refined in *their* churches as they hear in the opera or concert room. Surely the divine offices were not set forth for the amusement of musical *dilettanti*.

Now to the Gregorian tones certainly no such objections as the foregoing can be raised, and taking into view the object for which they are meant, none it is thought of any kind. Objections to their scanty melody vanish at once, when it is remembered that there is no attention claimed for them on this head, that they are *not* tunes, not music at all if you will have it so, but the Church mode of reciting Psalms. Objections to their monotony can only come from those who never having heard them legitimately used are no fit judges of the question. Such people will persist in trying them by the same rules which they would apply to an opera air. But these persons (whom we call musical formalists, for all their concern is about the mere external, the vehicle and not the thing conveyed) should know that the Christian's aim is not to please the fancy of others or himself, but to take part devoutly in a service which he renders from the heart, that his soul is fixed on the psalm appointed, and his mind so occupied with this, that *how* he utters it is almost unheeded. Let these things be kept in mind, and we shall hear no more such objections to the Gregorian tones as have been heard.

But the reason which most strongly enforces them, is the adaptation to the end proposed which characterizes them. This end is the congregational recitation of psalms, and is fully answered in the tones under consideration by the simplicity of their structure and use, as well as their total discouragement of anything secular. They are strictly ecclesiastical, they remind one of nothing worldly. Says an eloquent modern writer, "No tongue can be adequate to give an idea of the impression produced by the plain song of the choir. It is full of poetry, full of history, full of sanctity. While the Gregorian chant rises, you seem to hear the whole Catholic Church behind you responding. No one cries how admirable! but by degrees the return of those monotonous melodies penetrates one, and as it were impregnates the soul."

The main recommendation then of this system is its simplicity. No one can fail of uniting in the chants, and that at once, and with the boldness which is desirable to make our temples the reflexes of primitive fervor. They are sung in unison, inviting all voices without distinction of natural capacities. To harmonize them is a solecism, a chronological blunder of a piece with the "modern Gothic" monstrosities which we see around us. Besides the stumbling-block thrown in the way of their usefulness by this practice, and the violation of the beautiful symbolism in making Christian praise sung by all in *unison*, it is evident that the introduction of *parts* requires at once a choir. Whereas the crowning excellence of Gregorian tones will be found in their rendering these deputies unnecessary. Congregations by the aid of these can, (as they should,) do their own chanting. For it must be borne in mind that united congregational singing is what is absolutely necessary, and that if this cannot be obtained, the whole may as well be resigned. Half a dozen singers in a gallery performing *harmonized Gregorian chants* is an absurdity too grotesque to endure. They will not, we predict, long survive such treatment. And if any one doubt the tolerableness of unison singing, and fear that it will prove too harsh, let him listen to *any* large assemblage uniting in some choral, and he will find that music as nature produces her sublimest effects by the mere iteration and blending of homogeneous elements, and that the cataract, the desert, the ocean, are visible unisons. Or let him recall the impression made by Handel's second chorus in the Messiah.

These too are the chants in which the poor and despised sons of the Church can lift their voices together with those of the great ones of the earth; which will give vent to the devotional feelings of all ike. We are told that they love these simple nes, and join in them with readiness and ardor. And herein the analogy between the ecclesiastical chant and the old Church collects at once will suggest itself, for both *take* with the unlettered and with children. Both are in accordance with a temper of faith and meekness, and in direct opposition to the false philosophy which allows of trifling in its praises, and vain repetitions in its prayers. The truth is that if our services are to be rendered more popular, the only safe vent for excited devotional feeling will be found in some medium for its utterance, which is also a restraining and directing power. The success with which chanting has been taught among the slave population is an evidence how widely it might be spread.

Besides all else that might be urged, one thing must not be lost sight of. At the Reformation, when the Book of Common Prayer was set forth, the Gregorian tones were printed with it, in order that they might be used in celebrating the services. So that although our own Church from the low state of ritualism at the time, made no provision of the kind, but left it to the discretion of individuals what music should be adapted to her offices, still no claims are so strong on us as those of the first Prayer Book after the Reformation, when the ancient Church mode was adapted to a vernacular liturgy. And let us hope that the spreading revival of Catholic feeling among us will ere long among its fruits find Churchmen rejoicing in this additional bond of union with those who have kept the common faith ἐντειναμένους την ἁρμονίαν ἣν ὁι πατερές παρεδωκαν.

As the "Pointed Psalter" began, so let it end these desultory ideas. We cannot commend the division of verses throughout; in some cases the parallelism is neglected, in many the "accented" mode of distributing the syllables of the cadence is needlessly followed. For many reasons we prefer the "syllabic," and cannot recognize the necessity of such an arrangement as LORD *I* | *am* | *not* | *high-minded*, ‖ in the 131st Psalm, and other similar instances. The unnecessarily servile following of the English copy in Ps. 4, 2 and 5, 6 is also worthy of correction.

B.

It will be seen by our paper to-day that two candidates of this diocese have been ordained by Bishop Lee. The letters dimissory were not furnished by the Standing Committee and Bishop conjointly, on the principles laid down in the report of the Standing Committee, but by the Standing Committee alone, under the eighth section of Canon ninth of 1841, which is as follows:

"A candidate for orders may, on letters of dismission from the Bishop, or Standing Committee of the diocese in which he was admitted a candidate, be transferred to the jurisdiction of any Bishop of this Church; and if there be a Bishop within the diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former."

Whatever opinion may be formed of the construction of the Canon, it is gratifying to know that our candidates can be ordained.

THE APOCRYPHAL NEW TESTAMENT, (Henry G. Daggers, No. 30 Ann street,) purports to be a collection of *all the Gospels, Epistles and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles and their companions*, and though evidently prompted (we mean in its original English editorship) by the worst motives, for unbelief and godlessness are apparent in every line of the preface, still, as a volume of rare documents it is not to be overlooked. In it are included the writings of the Apostolical Fathers, which as they lay no claim to inspiration are called Apocryphal only by the extreme of perversity.

THE PEACE OF JERUSALEM: *A Sermon addressed to the Parish of Christ Church, Poughkeepsie. By the Rev.* JOHN REED, D. D., *Rector of the Parish*, is an extremely pleasing sermon as well from the finish of its style as the mildness and amiability of its general tone.

THE PROBATION OF TRUTH: *A Sermon by* J. W. MCCULLOUGH, M. A., *Rector of Trinity Church, Wilmington, Del.*, is marked by at least one feature which will distinguish it from the mob of pulpit discourses; for "the author has not thought it necessary either in this or in his sermon on 'The Faith of the Saints,' to adopt the popular and approved method of '*railing*' at the Church of Rome." We are far enough however from meaning to insinuate that this is the only noticeable feature in the production before us, and our sense of the original and analogical way in which certain topics are illustrated, will be best shown by the selections we hope to give from it as soon as we are able.

MAN'S DUTY TO THE CIVIL GOVERNMENT AND TO GOD. *By Rev.* JOHN N. MCJILTON, A. M., *Rector of St. Stephen's Church, Baltimore*, is a sermon whose subject is sufficiently well denoted by its title, and its subject one for treating which as he has done, the Rev. author we are sure will receive the thanks of his readers.

The Messrs. Appleton are publishing a HISTORY OF GERMANY uniform with Michelet's France. *By Frederick Kohlrausch, translated by James D. Haas.* It will be completed in five numbers, the first two of which are before us and claim commendation for the elegant style in which they have been issued. As concerns the work itself we can give it no higher praise than pronouncing it worthy a place by Michelet, the most philosophical and unbiassed of modern histories.

AN ENCYCLOPÆDIA OF DOMESTIC ECONOMY, &c., &c. (Harpers), is really a useful publication, and contains not only much valuable matter for householders and housekeepers, as well as those who are likely to become so; but a vast deal which will interest the general reader who may be desirous to know how much the sciences have contributed to his own private comfort and convenience. The first number (there are to be twelve in all at twenty-five cents each) is more immediately concerned with house-building, and is stored with instruction and practical hints on every point of importance, from choosing a situation to ventilation. We venture to say that this will be found of use in every household.

NEVER TOO LATE, by CHARLES BURDETT, (Appletons), is a new application of the "Idle and Industrious Apprentice," but with a more auspicious *finale*, and the substitution of an intangible Methodism for the rigid Church of England-ism of the original. Eros and Anteros play quite as conspicuous parts as in Hogarth's series though there is too much of the former to suit us, and too much of the latter to make it a fit book for "the People's children."

THE SPIRIT OF MISSIONS for May, THE CHRISTIAN PARLOR MAGAZINE, Vol. 2, No. 1, (148 Nassau street,) and LITTELL'S LIVING AGE, No. 50, are on our table.

We regard "Columba" to be, as he professes himself, an inquirer. Should the piece be answered we would suggest that the answer be addressed to the question, Whether the Articles be or not a rule for the trial of heresy in clergymen?

The Rt. Rev. Dr. Field, Bishop of Newfoundland, preached at St. Paul's Chapel on Sunday evening last.

ERRATUM.—In the Churchman of April 26, p. 1, col. 6, line 16, for "offence" read "Office:"—"'no objection had been made to the Office,' says Bishop White."

To Correspondents.

"Old Friend" and "Latet" in our next.

ORATORIO OF THE CREATION.—This magnificent production of Haydn is to be performed by the New York Sacred Music Society on Friday evening next, 9th inst., at the Tabernacle, Broadway. Lovers of GOOD music should not fail to attend.

Clerical Changes.

The Rev. D. Babcock having resigned the Rectorship of Christ Church, Ballston Spa, and removed to Troy, N. Y., request letters and papers for him directed accordingly.

Ordination.

The Rev. Isaac P. Labagh and the Rev. David Pise, having been dismissed as candidates for Holy Orders from the Diocese of New York to the Diocese of Delaware, were on the 24th ult. admitted by Bishop Lee to the sacred order of Deacons in the Protestant Episcopal Church. The ordination took place in Trinity Church, Wilmington. Morning Prayer was read by the Rev. K. J. Stewart, of Wilmington. The sermon was delivered by the Rev. J. W. M'Cullough, Rector of the Church, from 2 Cor. ii. 15, 16. The candidates were then presented by the Rev. Mr. M'Cullough, and the Bishop proceeded with the ordination and communion service. The Epistle was read by the Rev. Mr. Stewart who also assisted the Bishop in administering the cup. The Gospel was read by the Rev. Mr. Labagh.

The day was remarkably favorable, and the services solemn and interesting. Mr. Labagh, it is understood, is about to devote himself entirely to the cause of the Jews, especially in the city of New York. It is a matter of gratitude to God that there is a disposition manifested in our Church to imitate our Mother Church of England in her noble efforts in behalf of this ancient and interesting but long neglected and injured people. Bishop Lee has warmly recommended this enterprise to all members of our Church, and encouraged Mr. Labagh to go forward in his intended labors among them.

The following is a copy of Bishop Lee's letter to Mr. Labagh, expressing his views on this subject:—

Rev. and Dear Sir,—Having learned from you the deep interest which you feel in the lost sheep of the house of Israel, and your desire to devote yourself to the work of an Evangelist among them, I herewith convey to you my cordial approbation of your purpose, and the assurance of my best wishes and prayers for your success. I rejoice that our Church is about to have a laborer among that interesting people, and that the superior advantages which she possesses for the conversion of the seed of Abraham to Christ, which have been so well proved by our Mother Church of England, are to be brought into operation through a mission especially intended for their salvation. May you be sustained by the sympathy, the intercessions, and the liberal contributions of the Church; and through the blessing of God crowning your efforts, may many of that people, beloved for the Fathers' sake, be grafted again into the good olive tree, and be made partakers of its root and fatness.

Commending your labors to the favorable regard of all members of our communion, and entreating upon you the benediction of the God of Abraham, of Isaac, and of Jacob, through Jesus the Mediator of the new Covenant.

I remain sincerely and affectionately,
Your brother in Christ,
ALFRED LEE,
Bishop of the Diocese of Delaware.

For the Churchman.

Consecration of Bishops.

My Dear Churchman,—I am sure that it will interest many hearts, and be the prompting of many prayers, to know, that on Sunday, May 4, (Sunday after Ascension,) the Bishops of Ely, (Dr. Turton,) New Brunswick, (Dr. Medley,) and Ceylon, (Mr. Chapman,) are to be consecrated in the Chapel at Lambeth, by the venerable Archbishop of Canterbury. How beautiful that bringing of the East and West together, one in Christ! Dr. Turton is succeeded in the Deanery of Westminster by Archdeacon Samuel Wilberforce, who is chaplain to Prince Albert, and is to be, it is said, the tutor of the Prince of Wales. The other two are for Colonial bishoprics, now just founded. I believe the Bishop for Ceylon takes the style of "Columbo." Dr. Medley is eminent for his skill in Church Architecture. A beautiful plan has been adopted for his Cathedral Church. It is a contagion which, we may hope, will cross "the lines." Faithfully yours, G. W. D.

DIOCESE OF RHODE ISLAND.—At an ordination holden in St. John's Church, Providence, on Wednesday, April 2, the Rev. Henry Dana Ward was admitted to the holy order of priests. Morning Prayer was read by the Rev. Henry Waterman, the sermon was preached by the Rev. J. W. Cooke, the candidate was presented by the Rev. Dr. Crocker, and the three above named presbyters united with the Bishop in the imposition of hands.

The Rev. Mr. Ward having been elected rector of St. Paul's Church, Charleston, Kenawha county, Virginia, has taken a letter of dismission to the Bishop of that Diocese.—*Witness.*

DIED, at his residence in Portsmouth, Va., in the communion of Holy Church, at eight o'clock on Monday morning, the 24th ult., HOLT WILSON, Esq. aged sixty-five, after nearly two months of suffering from bodily sickness, which by the grace of God, he endured with much patience and resignation. He had been for a long time, and was at the period of his death a communicant and warden in Trinity Church, Rev. J. H. Wingfield, Rector.

Twelve children, and a large circle of devotedly attached relatives and friends, mourn his removal from their midst.

Seldom does it fall to the lot of the Christian to be permitted to finish his earthly course with the peace and triumph which marked that of our dear departed father. He was a faithful member of Christ's Visible Church, and lived and died in humble obedience and child-like submission to the commandments and precepts of the Gospel. His faith and confidence in the Saviour enabled him to overcome the fear of death, and he was, at his last hour, filled with the "peace which passeth all understanding." For many years he had monthly knelt before the altar of his parish church, and in faith had received from the hand of its faithful priest the spiritual food of the Blessed Body and Blood of his Redeemer. The fear of God actuated him in the discharge of all his duties, public as well as private, and the lament of the community in which he was as much honored as he was well known, testifies to the fidelity with which they were performed.

But a few months since, and he consigned to the grave the mortal remains of his sainted wife, with whom he had passed nearly forty years of happy wedded life. She, too, died in the communion of Holy Church, and side by side their earthly tabernacles now repose in the sacred sleep of death, awaiting the coming of their Lord. We pray that they may have their perfect consummation and bliss both in body and soul in the world to come.—*Banner of the Cross.*

OXFORD.—In a Convocation holden this day, the nomination of the Rev. Charles Daman, M. A., late Fellow of Oriel College, to be a Public Examiner *in literis humanioribus*, and that of William Fishburn Donkin, M. A., late Fellow of University College, to be a Public Examiner *in disciplinis mathematicis et physicis*, were unanimously agreed to.—*Ch. Newspaper.*

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D.D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st.
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 77 Second avenue.
Leavenworth, Rev. T. M., 20 Oliver street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 103 St. Mark's Place, Eighth st.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Married.

On Thursday morning, April 24, by the Rev. Dr. Seabury, Dr. WM. WILSON to ELIZABETH GOELET, eldest daughter of Wm. G. Bucknor, Esq.

In Trinity Church, Albany, on Tuesday afternoon, April 29th, by the Rev. Edward Selkirk, Rector of the parish, EUGENE KISSAM to Miss LOUISA M., daughter of H. R. Phelps, Esq., all of that place.

At St. Mark's parish Church, on the 7th inst., by the Rev. Mr. Hoff, the Rev. JOHN H. CHEW, of Calvert, to Miss SOPHIA GENEVIEVE, daughter of the late Dr. Thomas J. Claggett, of Frederick county.

Died.

On the 26th April, DANIEL OAKEY, of this city, in the 74th year of his age.

Calendar.

May.

4. Sunday after Ascension-Day.
11. WHITSUNDAY.
12. Monday in Whitsun-Week.
13. Tuesday in Whitsun-Week.
14. }
16. } Ember Days.
17. }
18. TRINITY SUNDAY.
25. First Sunday after Trinity.

June.

1. Second Sunday after Trinity.
8. Third Sunday after Trinity.
11. St. Barnabas the Apostle.
15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

Notices.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street, opposite the Bank of Commerce. May 3.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

ST. JOHN'S CHURCH, Brooklyn, having been enlarged during the past winter, *any* persons desiring seats, or families pews, will apply to the Sexton at the church, or at 250 Adams street. April 26—3t

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.
C. F. CRUSE,
May, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.
B. C. C. PARKER,
May, 1845. 114 East Broadway, cor. Pike.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 23d of April, the Treasurer has received the following contributions:

Part collection, St Bartholomew's ch, N Y, $1 13; Frederick parish, Clark co, of which $11 is for Western, and 35 cts from F A M Missions, $25; St Peter's ch, Monroe, Ct, $11 50; "Whateley," for Domestic Missions, $1; Christ ch, Norwich, Ct, Rev W F Morgan, rector, $67 17; Trinity ch, Newark, N J, $31; Zion ch, Butternuts, Otsego co, Rev A B Beach, half, $10; collection in St Thomas's ch, N Y, in compliance with the recommendation of the Bishops, $240; do, in Christ ch, N Y, Rev Dr Lyell, rector, $37 10; Trinity ch, Potsdam, St Lawrence co, Rev N W Munroe, rector, $10; Christ ch, Middletown, Ct, Easter offering, Rev Horace Hills, rector, $90; offerings of the S S of do, $20 02; Christ ch, Greenwich, Ct, per T C Butler, Esq, $11 28. Total, $555 20.

THOMAS N. STANFORD, Treasurer,
April 30, 1845. 139 Broadway, New York

The Treasurer would notice with especial satisfaction the contribution from Christ church, Middletown, Ct, being the second contribution from that parish within a short period.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Rev Frederick Miller, rector of Trinity ch, Branford, Ct, $1 20; Arthur Stewart, donation, $2 50; John Caswell, annual, $2. Total amount, $5 70.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 30, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From monthly offerings of St James's ch, Rev John Dowdney, rector, $2 56; Rev Frederick Miller, rector of Trinity ch, Branford, Ct, $1; Arthur Stewart, donation, $2 50; Mr Close, to aid in publishing Littleton on the Conversion of St Paul, $10. Total amount, $16 06.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 30, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 16th inst., the following contributions, viz:—

From Christ ch, Manhasset, $1 32, and St Paul's ch, Glen Cove, Rev J P F Clarke, rector, $1 16; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, rector, $2; St John's ch, Exeter, $5; and congregation at West Benlington, Rev John Hughes, rector, $3; Zion ch, Butternuts, Rev A B Beach, rector, $10; St Andrew's ch, N Y, Rev R M Abercrombie, rector, $1 13; "Ladies' Sewing Society, Cherry Valley," $7; "Female Missionary Association of St Paul's chapel," N Y, Mrs Berrian, Treasurer, $100. Total amount, $130 61.

C. N. S. ROWLAND, Treasurer,
April 30, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 16th inst, viz:—

From St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, rector, $2; St Andrew's ch, N Y, Rev R M Abercrombie, rector, $3 50. Total amount, $5 50.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
April 30, 1845. 55 Water street.

Receipts of the Protestant Episcopal Church Missionary Society for Seamen since last report:

From Capt Wm C Thompson, $4 83; J M Gillilan, $5; from a lady, $3; collection at St Thomas's ch after anniversary meeting, $148 and a gold ring; St Ann's ch, Brooklyn, per Rev Dr Cutler, $83 70; Mr Skidmore, $3; T Messenger, $5; Mr Mabie, $1; Grace ch, per Rev Dr Taylor, $230 20; a friend to seamen, per Rev Dr Taylor, $10; Church of the Ascension, $133 50.

B. S. THOMAS, Treasurer,
May 1, 1845. 23 William street.

Hudson, Ohio, April 3, 1845.

The undersigned, rector of Christ Church, in this place, acknowledges the receipt of thirty-nine Prayer-books and a parcel of Tracts, by the hand of A. A. Brewster, from the "New York Bible and Common Prayer Book Society," for the use of this parish.

The above books and tracts were gratefully received, and the Society have our warmest thanks; and our prayer shall ever be that the peace and blessing of God may rest upon your labors, and our whole beloved Zion.

Enclosed we send you five dollars, a collection which we have taken up to aid your Society in its useful and benevolent exertions. The above is forwarded by the hand of Mr. Brewster, our junior warden.

Your brother in Christ,
ALANSON PHELPS.
Mr. T. C. Butler, Treasurer, &c.

The subscriber acknowledges the receipt of $15, by the hands of Mr T C Butler, 20 John street, from the three children of a clergyman of the Episcopal Church in the country, to furnish a religious library to a ship bound on a long foreign voyage, for the benefit of the sailors.

B. C. C. PARKER,
Minister of the Floating Church of our Saviour for Seamen in the Port of New York.
New York, April 24, 1845.

A GENTLEMAN, a graduate of experience in teaching the branches of an English and Classical Education, wishes a situation as Tutor in a private family; or to teach in some institution of learning. He would be willing to go to the country. Satisfactory references given. Address A. J. office of the Churchman. May 3—1t$

CHEAP BIBLES AND PRAYER BOOKS.

THE Subscribers have on hand an assortment of Bibles and Prayer Books of all sizes and styles of binding, which they offer for sale at prices unusually low.

Theological, Classical, School and Miscellaneous Works constantly on hand and for sale cheap.
HENRY M. ONDERDONK & CO.
May 3—2 25 John street.

NEW THEOLOGICAL WORKS.—Just imported by D. APPLETON & Co., 200 Broadway.

Palmer's Origines Liturgicæ, fourth edition, much enlarged, 2 vols, 8vo.	$5 50
Principles of Revealed Religion, by Henry Drummond, 8vo.	3 00
The Book of Solomon, called Ecclesiastes, the Hebrew text and a Latin version, with philological and exegetical notes by Theodore Preston, M.A. 1 vol, 8vo.	4 50
Sketch of Episcopacy in Scotland, by Rev. T. K. Drummond, 12mo.	1 25
The Churchman's Theological Dictionary, by Rev. Robt. Eden, 12mo.	1 75
Indications of the Creator, by Rev. Professor Whewell, 12mo.	1 75
Lives of the English Saints, No. 12, St. Augustine 1 and 2.	1 00
The Ideal of a Christian Church, by Rev. W. G. Ward, second edition, 8vo.	4 50
Englishman's Greek Concordance of the New Testament, 1 vol, large 8vo.	12 00
Lanfranci Opera, ed. J. A. Giles, 2vols. 8vo.	7 00
Aldhelmi Opera, ed. J. A. Giles, 1vol. 8vo.	3 00
Bonifacii Opera, ed. J. A. Giles, 2vols. 8vo.	6 50
Beda Opera, ed. J. A. Giles, 12 vols. 8vo.	34 00
Eusebius's Life of the Empress Constantine, translated, 8vo.	2 50
Prayers and other Devotions for Penitents, by John Ley, B. D. 12mo.	50
The Psalter with Gregorian Tones, also the Canticle and Creed of St. Athanasius.	75
Posthumous Sermons, by Rev. H. Blunt, vol 2	1 75
Aquinas's Commentary St. Luke, Part I.	2 75

☞ Single copies of English Books imported to order by every steamer. May 3.

DR. MILNOR'S LAST SERMON.—STANFORD & SWORDS will publish this week, by direction of the Vestry of St. George's Church, the last Sermon of their venerated Rector, delivered on Sunday morning, April 6th, entitled, "A Charitable Judgment of the Opinions and Conduct of Others, recommended." "*By it, he being dead, yet speaketh.*"—Heb. xi. 4. The price to be 12½ cents each.

FUNERAL SERMONS.—They will also issue, in a few days, in handsome pamphlet form, the funeral discourse of the Rev. Dr. TYNG, and the sermon by the Rev. Dr. STONE, and an Appendix, containing the Resolutions of the Vestry, of the Clergy, and of the Public Institutions, on this melancholy occasion.—Price 25 cents each. May 3.

A LIBRARY OF THE FATHERS of the Holy Catholic Church, anterior to the division of the East and West. Translated by Members of the English Church.

Volumes Published.

1. The Confessions of S. Augustine.
2. S. Cyril of Jerusalem. Catechetical Lectures.
3. & 17. St. Cyprian's works.
4. & 5. S. Chrysostom's Homilies on 1 Corinthians.
6. S. Chrysostom's Homilies on Galations and Ephesians.
7. S. Chysostom's Homilies on Romans.
8. S. Athanasius' Select Treatises against the Arians. Part I.
9. S. Chrysostom's Homilies on the Statues.
10. Tertullian's Works. Vol. I.
11. & 15. S. Chrysostom's Homilies on St. Matthew. Two Parts.
12. S. Chrysostom's Homilies on Timothy, Titus, and Philemon.
13. S. Athanasius. Historical Tracts.
14. S. Chrysostom. Homilies on Philippians, Colossians, and Thessalonians.
15. S. Augustine's Homilies on the New Testament. Vol I.
18. S. Gregory the Great. Homilies on the Book of Job. Parts I. and II.
19. S. Athanasius' Select Treatises against the Arians. Part II.

Volumes II., IV. and V. will be reprinted shortly, when complete sets can be supplied to new subscribers at the original subscribers' prices.

Imported and for sale by
May 3. WILEY & PUTNAM, 161 Broadway.

PEW IN ST. PAUL'S CHAPEL AT AUCTION.—WILKINS & ROLLINS will sell at Public Auction, at the Merchant's Exchange, at 12 o'clock on *Tuesday*, May 6, by order of the Administrator of the Estate of the late George D. Woolsey, Pew No. 81, in the Middle Aisle of St. Paul's Chapel. M 3—1t$

FROM the *Norfolk* (*Va.*) *Courier*.—"The New Organ lately erected in our city by Mr. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

CLASSICAL AND ENGLISH SCHOOL,
In the Hall 183 *Canal st., near Hudson street.*

THE advertiser has been a teacher for a number of years in this city, and the Principal of the above School two years.

Arrangements have been made for accommodating a select number of pupils, and it is desired by the Principal that his scholars should be the children of Churchmen, and his school a Church School.

Churchmen moving in this vicinity, and others wishing to encourage such a School and to share the benefits to be derived therefrom, will not be disappointed in placing their children under the care of the Principal.

Terms $25 per year, payable quarterly in advance.

Particular attention paid to Vocal Music and instruction on the Piano Forte.

☞ The above sum includes instruction in all the English studies pursued in the School, also the rudiments of the Latin language. No charge for fuel or stationery. [Ap 26.] WM. B. STOUGHTON.

☞ Mr. JOHNSON will give instruction in Vocal Music, to Schools, Private Classes, Glee Classes, families and individuals. Particulars made known at the Hall, 183 Canal street, or at his residence, 9 Carmine street, New York. For references see circulars.

☞ Mr. WALTER would take this opportunity of informing his friends who may desire instruction on the Piano Forte or Organ, that arrangements may be made to receive lessons, either at their residences, or at the Hall, 183 Canal street. Terms made known on application as above. May 3.

COMMERCIAL COLLEGIATE SCHOOL,
43 West Washington Place.

MESSRS. HUBBS & CLARKE are encouraged to believe that their efforts in thorough English and Classical Instruction have met the approbation of their patrons and friends. Their School is at present composed of the sons of professional gentlemen and Christian families generally; and, with the exception of several young men who are pursuing an advanced course of study, the ages of the pupils vary from 9 to 15 years. Provision has lately been made for the admission of a small number of younger scholars about the first of May. Parents who may wish to place their children under our instruction, are invited to call at the School between the hours of eight and four o'clock, or, if more convenient, to send us a note through the Post Office, to which prompt attention will be paid, and any information that may be desired relative to terms of tuition, studies, &c. will be cheerfully given.

Approved masters of French, Drawing, and Penmanship, as well as other assistants, are employed for the benefit of the pupils.

ISAAC G. HUBBS, }
GEORGE W. CLARKE, } *Principals.*

P. S. Circulars, and references of the highest character, may be obtained at the School rooms; and personal interviews with the Principals for more definite information, may be had at the residence of Mr. Hubbs, 229 Fifth street, or of Mr. Clarke, 46 West Washington Place. April 26—3t$

BOARDING SCHOOL, SING SING.

MARLBOROUGH CHURCHILL, PRINCIPAL.—Mr. Churchill having removed to the building erected for and formerly used as a Female Seminary, but lately known as the Mountain House, will commence his Summer session on Wednesday, April 30th.

The comfortable arrangement of the building, the beauty and healthiness of the location, the convenience of access from the city, the beautiful, retired and extensive grounds so well adapted for the Military and other exercises of the School are unsurpassed. The Principal is a graduate of the U. S. Military Academy at West Point and instructs in the Mathematical branches principally. The other departments are filled by teachers of unquestioned ability.

The terms are $230 per annum. The French is a part of the regular course of studies, and involves no extra charge. Circulars containing list of references and other information may be obtained at M. H. Newman's, No. 199 Broadway, J. B. Wood's, No. 14 Wall street, and office of the Evening Gazette, No. 47 William street. The Principal refers particularly to the patrons of the Institution, of whom the following are a part:—Charles King, Esq., Hon. B. F. Butler, Gen. C. W. Sandford, Wm. Bamewall, Esq., Talman J. Waters, Esq., Isaac Gibson, Esq., Chas. Kneeland, Esq., James Smith, Esq., C. Du Bois, jr., Esq., Col. J. B. Wood, New York city; N. Leavenworth, Esq., Elizabethtown, N. J.; Gen. S. Van Rensselaer, Albany; Archibald Gracie, Esq., W. R. Hallett, Esq., Mobile, Ala.; Edwin Post, Esq., Stanhope, N. J.; Col. James S. McIntosh, U. S. Army, Hon. Chas. A. Wickliffe, of Kentucky; Rev. A. Jones, D. D., Charlestown, Va. April 26—3t$

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

CHURCH MUSIC.

THE subscribers, at the earnest solicitations of many of their friends, have been induced to enter into arrangements for the purpose of forming a Singing School, in which particular attention will be paid to the Music of the Episcopal Church.

All who are desirous of aiding the above undertaking and improving themselves in Music of so important a character, thereby fitting themselves to perform in a proper manner their part in the service of the Church, are respectfully invited to attend the introductory lesson to the Course, on Friday evening, May 2d, in the Hall 183 Canal street, near Hudson street, at half past 7 o'clock, P. M.

The subscribers pledge themselves that every exertion will be used to enable the pupils to sing the music of the Church in a proper style, and to make their advancement as rapid as possible.

Terms, for the course, for a gentleman and lady, payable in advance, $3. Single tickets for gentlemen, $2. Single tickets for ladies, $1 50.

Saturdays will be devoted exclusively to the instruction of children. Terms in this department will be very moderate, that all may avail themselves of the present opportunities.

WILLIAM B. STOUGHTON,
JAMES A. JOHNSON,
April 26. W. H. WALTER.

THE REV. J. A. SPENCER, A.M., will remove his Select School for Boys to No. 208 Wooster street, between Amity and Bleecker, on the first of May, inst. By a slight change in his arrangements boys pursuing English studies only can be admitted at a reduced price. April 26—4t

THEOLOGICAL BOOKS.—The undersigned having enlarged their Bookstore, and fitted up a Reading Room which will be supplied with the various Church periodicals, respectfully invite the attention of Clergymen and others to their establishment.

All the standard Theological works published in this country constantly on hand, and for sale at the most reasonable prices. Sunday School and Parish Libraries furnished at a discount.

They also offer for sale a general assortment of Classical, School and Miscellaneous Books and Stationery in every variety.

☞ Orders from the country punctually attended to.
HENRY M. ONDERDONK & CO.
April 26—4t 25 John street.

Mr. Ward and his Marriage.

To the Editor of "the London Times."

Sir,—Several of the newspapers have occupied themselves of late with my private affairs, and theological comments, I am told, have in some instances been made upon the circumstance that I am engaged to be married. I have no wish to examine the question how far in these comments the liberty of the press has been carried beyond its due limits, because in truth I am glad of the opportunity, which could hardly otherwise have been afforded me, of making a short and simple statement of my views on an important theological subject. I am not unmindful of the grave evils which may be apprehended from making newspapers the vehicle of such controversy; but, on the other hand, a person who undertakes the responsibility of writing a work which treats on subjects of such extreme importance as those considered in the *Ideal of a Christian Church*, seems to lie under a positive obligation to take measures so far as in him lies, that a cause which he considers inexpressibly important may not suffer detriment through a misapprehension which a few words from him might remove. Whereas, then, it appears that both friends and opponents have in innumerable instances conceived that there is some inconsistency between the sentiments contained in my work and the announcement that has been recently made, I trust I shall not appear egotistical, or again unduly sensitive, if I beg your permission to lay before your readers the simple views which I have long entertained on the subject of religious celibacy.

First, I hold it most firmly as a truth even of natural religion that celibacy is a higher condition of life than marriage.

Secondly, I most fully believe that vows of celibacy, when duly taken, are perpetually obligatory; and

Thirdly, I incline most strongly to the opinion, that under a really effective Church system, the priests would be, if possible, wholly selected from those who have taken such vows.

On the other hand, it appears to me of the utmost importance to remember, that in cases where no vocation is felt for a life of celibacy, he who leads such a life forfeits a great spiritual blessing, and he who makes a resolution, much more a vow, to lead such a life, involves himself in a fearful snare. I can hardly fancy a much more serious evil than that the Catholic doctrine on "counsels of perfection" should be revived, while the correlative Catholic doctrine on "vocation" remains dormant; and any one incurs a most serious and grave responsibility who swells a current of public opinion which should tend to deter from marriage those who have not had the opportunity of carefully considering in which direction their real call lies.

These have been very long my opinions, and more than one of my friends remember my having from time to time expressed them. How any one can imagine that I have ever professed any vocation to a high and ascetic life, I am utterly at a loss to conceive. At the very outset of my work I mention that my dissatisfaction with the English system arises from "the absence" in it "of such helps as may support an erring and sinful mind in the most ordinary path of salvation," (p. 8.) and speak of myself as having "no more power in understanding and sympathizing with moral goodness than would be given by acting for *a single day*, with reasonable constancy, in disregard of other inclinations, and with a single eye to duty"—(p. 5:) while in the preface I most earnestly draw the attention of my readers to these disclaimers.—(P. viii.) I suppose persons consider these to have been merely graceful expressions of humility at starting, just as some, with the kindest intentions, have represented me as not fully realizing the various severe expressions which are to be found in my work. But I am really in the habit of saying what I mean, whether I speak of the "deep and burning hatred" which I feel towards the English reformation, or of the very unfavorable light in which I regard my own moral attainments.

One newspaper, I am told, supposes that I must deny the validity of the English ordinations. This is really unintelligible. The strongest ultra-montane Roman Catholic would repudiate the doctrine that priests are forbidden by divine law to marry; while, I need not say, no ecclesiastical law exists on the subject in our own Church. On the other hand, I do not at all deny, rather I deeply feel, that under a pure and really effective Church system, a person so wholly destitute as I am of such a vocation, would never have been admitted into priests' orders. In that part of the Roman Church (by far the greater part) where the discipline of priestly celibacy exists, nothing can exceed the care that is taken of ascertaining in each individual case whether there be really such a vocation.

The only remaining question is, whether such a person as myself could have any right to express a confident opinion on theological subjects—in other words, whether I do not rate too highly the value of mere intellect in such inquiries. The Quarterly Reviewer of my work thinks the very reverse—that I rate it too highly. My own opinion of course is, that I rate it neither too highly nor too lowly. I think that a writer who, like myself, makes it a matter of the most conscientious duty never to deem a religious opinion false which religious men hold, until he has satisfied himself that they hold it either as an intellectual inference from, or an intellectual analysis of, their spiritual perception, and that it is itself no part of those perceptions—I think that such a writer may conceivably bring to light truths of the very utmost value and importance, however miserably deficient his own moral character. Whether I have myself brought to light such truths, depends of course upon the question, whether my intellectual powers be really valuable or not—a question which has plainly no reference to the point now at issue—or, viz., whether I have, or have not, a vocation for a single life.

I remain, Sir, your faithful servant,

March 1. W. G. Ward.

On the 31st ult., at St. John's Church, Paddington, the Rev. William George Ward, Fellow of Balliol College, Oxford, to Frances Mary, youngest daughter of the late Rev. John Wingfield, D.D., Prebendary of Worcester.

From the English Churchman.

So the degradation of the 13th of February approaches to its *dénouement*, and is not, after all, to be tragedy, nor very serious comedy, but jollity, with a touch of the broad farce. A happy marriage is to be the crown and climax of the Articular controversy. We only require the substantial blessings of which a rich old uncle would be the established vehicle, to make Mr. Ward the hero complete of a play-book—*omnibus numeris absolutum*—fully provided with all that it is the office of the last scene to confer.

In truth, we own ourselves of that "innumerable" class of "friends and opponents," who, as Mr. Ward has been apprised, were astonished out of their gravity—almost out of their propriety, by that gentleman's last. It is still to us an unmastered phenomenon—like one of those pleasing amazements of earlier days, those wondrous metamorphoses reserved for the pantomime, when a great Turkish bashaw, at three taps of a wizard's wand, pitches aside his integuments—executes a pirouette, darts to the front of the stage, and, before we know where we are, plants himself on one leg a harlequin confessed, amidst the shouts of the juvenile audience. The Fairy Vice-Cancellaria has twice shaken her rod, and the fiery reformer, the disputatious theologian, the uncompromising preacher of celibacy and asceticism, turns three summersets and comes down upon the ground, *hey presto*—"Benedict the married man,"—and not a bit ashamed of himself either. "Friend and opponent" are welcome to their joke. He is only too happy to break a lance with them. It is, he partly allows, a sorry affair; but it is the fault of his times and his Church—not his. The English Church should have examined his "vocation" before she ordained such a miserable fellow. Not having done so, she must take the consequences: and those are—matrimony.

"I'll tell thee what, prince; a college of witcrackers cannot flout me out of my humor. Do'st thou think I care for a satire or an epigram? No. If a man will be beaten with brains, he shall wear nothing handsome about him. In brief, since I do purpose to marry, I will think nothing to any purpose that the world can say against it; and therefore never flout at me for what *I* have said against it; for a man is a giddy thing, and this is my conclusion."

We suppose the appeal in the Queen's Bench will drop; for mark the conclusion, Dr. Symonds:—

"For thy part, Claudio, I did think to have beaten thee; but in that thou art like to be my kinsman," (all Benedicts together,) "live unbruised, and love my cousin."

But, meanwhile, we ourselves have two quarrels with Mr. Ward. First. Why not take the manly line, like Benedict—"Never flout at me for what I have said against it"—instead of trying to patch up a "non-natural sense" for the "Ideal." Better for him far to confess at once one more inconsistency, and beg pardon for an unecclesiastical slip (for John Bull, in all his shapes, is an exorable judge to conjugal propensities,) than discredit the whole reality of his book, by persuading the world that, after all, it was written with marriage in the oblique distance. As the matter stands, or as Mr. Ward wishes to put it, we must say the publication is a sad trap to juvenile minds, who, after following their enthusiastic teacher, for a mile or two, in full cry, on a hot scent, will be somewhat astonished, and not a little perplexed, to find that he has slipped out of field by a cross road, to domestic felicity, in his "cottage near a wood," leaving them to flounder through hedges and into ditches, to be abused as vagrants, prosecuted as trespassers, and, finally, to scramble their way home, or elsewhere, as best they can without him. And however conclusive to the reason, the imagination refuses to be satisfied by Mr. Ward's defence, which is simply this: "Gentlemen, gentlemen, look at my book. Did I not always tell you that it had a back-door for the use of the owner?" Or, in his own words: "How any one can imagine that I have ever professed a vocation for a high and ascetic life, I am at a loss to conceive."

This consideration, however, is for those who play at "follow my leader" with Mr. Ward. The second count of our indictment is more personal to ourselves. Why did we not know this before? Why did Mr. Ward deliberately expose his defenders to be ignominiously beaten on the 13th with victory in his pocket? Can we doubt the result if, instead of the eloquent but ineffectual appeal with which he closed his harangue, he had addressed the assembly before him with something like the following peroration?

"It is true, Mr. Vice Chancellor and gentlemen, that I have confuted the High Church, demolished the Low Church, and gone far to extinguish all claims of the English Church; but this is on paper. Despicable as Anglicanism is in theory, untenable in argument, ridiculous in general effect, it is my intention, (as you may see by my book,) to identify myself with it intimately and perseveringly in practice. Believe me, gentlemen, when I say that the asceticism which I have eulogized is for others, not for myself. A good thing, indeed, for those that like it, but all my friends will tell you that I don't. Vocation is everything, and my vocation is quite another way. It will be the study of my future life, by a zealous and unswerving conformity, to evince my loyalty to the Church of which (as I have said in my book) I so heartily contemn the principles; to adapt myself practically to the degraded and degrading system of which, though a discontented, I own it, I am but a worthy member. Mr. Vice Chancellor and gentlemen, *I am a marrying man!*"

Mr. Ward's degradation was carried by a majority of about sixty. Could such an appeal as we have described have converted less than double that number? And if so, have we not a right to complain that Mr. Ward, with his secret in his pocket, allowed his bashfulness to overpower his judgment; and instead of restoring security to his friends, and good humor to his enemies, by such a crushing announcement—nay, without even taking occasion to acquaint Convocation with his intentions in a parenthesis—should have tamely allowed his unsuspecting defenders to be beaten; and on the next day, (being St. Valentine's) have stolen off to those incommunicable consolations to which he must now be consigned. Mr. Ward has not only damaged us, but taken us in; and we must say we feel it strongly.

Perhaps, however, we ought not to complain. What he has not done in our way, he has perhaps accomplished as completely, though more tardily, in his own. The singular letter which appears in the newspapers with his signature—and which, as it has not been yet disavowed, we assume not to be a hoax—must surely extinguish the popular excitement. People cannot quarrel in fits of laughter. And grave as the subject is, we have not yet heard of any friend or enemy of Mr. Ward, who has been able to read his letter and keep his own countenance. True, the merriment of his enemies is uproarious and triumphant, while that of his friends is, to a certain extent, what is popularly called, "on the wrong side of their mouths." But the object is answered: no man can go on fighting, upon the present quarrel, with a grave face; and so we may hope that they will not go on at all. Mr. Ward, after his own peculiar fashion, has finished the matter:

"Solvuntur risu tabulæ—tu missus abibis."

We have only now to offer Mr. Ward our public congratulations on his prospects, a liberty we should not take, did not his letter give us reason to conclude that he liked it. We hope that, having appropriated his vocation, he will find himself comfortable and quiet in it, and that he will speedily receive the silver teapot said to be in preparation for him, at the instance of his "natural protector," the head of his College, and bearing the short but touching motto:

G. G. WARD,
BENE MERENTI
ACADEMIA RESIPISCENS.

Or to translate, for the benefit of the ladies:

THE GIFT OF A DISABUSED UNIVERSITY,
TO W. G. WARD,
UPON HIS BETTER BEHAVIOR.

FREQUENT CHURCH OFFICES.

On the whole, it will not be denied, that the orderly devotions of Christian men, offered up in Christ's name (as all those in the Church are,) are fitted and intended to answer the same purpose to us, as the angelical and heavenly ministrations, glories, and voices, to our fathers under the Old and New Testaments. They are intended to practise us in that mind, which would be natural to us, could we see the things which as yet we only believe. These awful things are around us on every side;—we cannot fly from them: they are above, beneath, within us; but we are so swallowed up by the things of sense, the comforts and vexations of our bodily appetites, and of our condition as amongst other men, that we can hardly look up, and lift up our heads, to discern these eternal, and holy, and infinite things. Now, the services of God's Church are so many breathing-places, through which the light and air and fragrance of Paradise and of Heaven may find for a time some way into our prison, refreshing our languid senses, and preparing them gradually for that which would be otherwise too much for them to bear.

Many observations of the greatest practical importance might be drawn from this view of the meaning and use of Christian devotion; but I wish at present to dwell upon one only: namely, that, if these things be so,—if the business of life be, indeed, to learn how to die, and if our chief part of this learning be to get as many glimpses of the world to come as we can, and if sacraments, and prayers, and holy lessons, in the name of Jesus Christ, are, to the humble and obedient heart, real glimpses of that world,—then we cannot well have too much of them. Then we do well to repeat them as often as possible, consistently with the duties we owe to our brethren of mankind. Then he is the wisest man, who diligently orders his affairs so, as to find or make most time for serving God in acts of devotion, and that most especially in His Church.

David, you see, in the text, declares it to be his custom to praise God for His righteous judgments, that is, to come near Him with a solemn service of thanksgiving,—no fewer than seven times a day. Some people may think this the mere overflowing of David's fervent mind; an instance of passionate devotion to God's service,—well enough for those to whom it comes, as it were, naturally, but by no means to be recommended as an example to ordinary Christians. Such, at least, is the tone in which many are inclined to talk of those who go beyond their own measure in frequent attendance at Church, or in otherwise multiplying regular devotional services. Men are apt to cry out, "It is matter of feeling, and every one must do in it as he finds best for himself."

But if there be any truth in the view which has now been taken, of Church services, as preparing us for heaven, this way of thinking cannot be right or safe. No man can be right or safe, because no man can be prepared for heaven, until he can truly say with the same Holy Psalmist, "Lord, I have loved the habitation of Thy house, and place where Thine honor dwelleth." But if he truly love it, he will be glad to come very often.

Do not, then, I beseech you, deceive yourself with imagining that David's devotion was somewhat peculiar: that it was like his divine psalms and music—a taste of his own, in which all men need not, and cannot, resemble him. Nay, the Psalms of David is that very book of the Bible which God's Providence has ordained for us all to use most frequently. How, then, can we doubt that it was intended to be a pattern and a guide to every one of us, in our devotions more especially? For the book is throughout devotional, and has never ceased to form part of the Church service, from the day it was first written until now, and will continue to do so, no doubt, as long as the Church remains on earth. If then the Psalmist made a rule to praise God seven times a day, depend upon it, it must be a good thing for Christians to do the same, solemnly and regularly (for that is the kind of praise intended,) as often as they can.

And if this hold concerning other services, other modes of praising God, both in his Church and elsewhere, much more of that which is the top and corner of all services,—the Eucharist, or Thanksgiving of Thanksgivings; the Holy Sacrament of the Body and Blood of Christ. In that service, more than in any other, the Incarnate Son presents Himself close to the very eye of Faith: it is, more than any other, a rehearsal of such joy and thanksgiving, such humble and hearty devotion, here for a short time on earth, as that wherewith the angels and archangels, and all the company of heaven, laud and magnify God's glorious name in their never-ending anthems on high. How, then, can it be too often celebrated? unless you will say that it is an easy task, and such as may be quickly done,—such as a very few communions will accomplish—to put a soul in tune for heaven, and for those joys and glories which are about the throne, and in the bosom of the Eternal God.

Certainly the Church, from the time of the Apostles downwards, was not afraid of commemorating Christ's death by that Holy Sacrifice and Sacrament too often. The first Christians, as is well known from St. Luke's account in the Acts of the Apostles, continued *daily* in breaking of bread; that is, they received the Communion at least every day. Afterwards they came together every week at least; that is, always on Sundays,—a method which the Church of England, in her Prayer-book, strongly recommends, wherever it can be done. For you will find it directed in the Rubric after the Communion Service, that, where there are many priests and deacons, they shall receive the Communion with the priest every Sunday at the least, except there be a reasonable cause to the contrary. Doth the Church take care for these clergy only? Or is not this said for our sake also, and for that of all Christians? For our sake, no doubt, this is enacted. She would wish every one of us, if we had opportunity, to communicate every week.

I do not here forget, nor leave out of consideration, that which is apt to come into many people's minds, when they are pressed to frequent Communion: I mean the supposed danger of becoming irreverent, by too great familiarity with holy things. It is a very common answer, I believe, when persons who come occasionally are advised to come oftener to those holy mysteries, to say they are afraid to do so, lest they should come in less awe and seriousness, less fear and trembling, than a person ought, when entering, as it were, within the most holy place. Do we greatly blame such persons? No: supposing them to be quite sincere; supposing they are not deceiving themselves, and making an excuse to keep away, because they are afraid to come for other reasons; supposing this, their doubt and scruple is surely no unnatural one, as occurring to a person having the fear of God, but with no great knowledge. One should respect their drawing back much more than the rude familiarity of some, who rush in we fear, rashly, without any doubt or scruple at all. Still it is necessary to tell them plainly, that they are under a great mistake, which, if they do not get the better of, it will surely keep them all their lives long no more than beginners, mere children, in grace and holiness.

"The Universal Church," says a learned and venerable English Bishop, "anciently observed certain set hours of prayers, that all Christians throughout the world might at the same time join together to glorify God; and some of them were of opinion, that the angelical host being acquainted with those hours, took that time to join their prayers and praises with those of the Church." In later times (to mention no more,) we read of the excellent Dr. Hammond, the noblest, perhaps, of the noble band who were persecuted for the Church's sake, in the days of King Charles the First, that, his* certain perpetual returns of prayer exceeded David's seven times a-day. As soon as he was ready, which was usually early, he prayed in his chamber with his servant, in a peculiar form, composed for that purpose: after this he retired to his own more secret devotions in his closet. Betwixt ten and eleven in the morning, he had a solemn intercession in reference to the national calamities; to this, after a little distance, succeeded the Morning Office of the Church, which he particularly desired to perform in his own person, and would by no means accept the ease of having it read by any other. In the afternoon he had another hour of private prayer, which, on Sundays, he enlarged, and so religiously observed, that if any necessary business or charity had diverted him at the usual time, he repaired his soul at the cost of his body; and, notwithstanding the injunctions of his physicians, which in other cases he was careful to obey, spent the supper-time therein. At five o'clock the solemn prayers for the nation, and the Evening Service of the Church returned. At bed-time his private prayers closed the day; and after all, even the night was not without its office, the 51st Psalm being his designed midnight entertainment." And those who think that such frequent prayer must become formal, weary, and irreverent, are particularly requested to listen to what follows, being the words of one who knew him well: "In his prayers, as his attention was fixed and steady, so was it inflamed with passionate fervors, insomuch, that very frequently his transport threw him prostrate on the earth; his tears also would interrupt his words; the latter happening not only upon the sore pressure of present or impending judgments, but in the common service of the Church."

On the whole, have we not reason to say, that they who stay away from the Holy Eucharist, or from any other devout exercise, for fear of becoming too familiar with it, and so lessening their devotion, do in effect "condemn" (as the Psalmist says) "the generation of God's children?" they make out the saints and martyrs from the beginning to have been in the wrong, and not to have known the best way of serving God. According to their notion, it must be wrong to pray to God so often as twice every day; for this surely is often enough, if people are careless, to breed irreverence.—*Sermon by the Rev. J. Keble, at Jedburgh.*

From the Pawtucket Reporter.

The Apostolic Office.

The usual objection to the Apostolic succession is, that the Apostles had no successors, because they were chosen only or chiefly to be *witnesses* of the Resurrection This objection falls to the ground; for

1. The word *Apostle* does not signify *a witness.* It is derived from two Greek words signifying (apo stello,) *I send forth; the apostolos*, or *apostle* means *the sent* or *the Missionary.*

Those who died for the faith were called *witnesses*, and were therefore so named; *martyr* in the Greek, meaning a *witness.* Those who were *sent forth* were indeed to be *witnesses*, but this was but a small part of their commission. Their *sending* runs thus: Go *disciple* all nations, *baptizing* them in the name of the Father, and of the Son and of the Holy Ghost, *teaching* them. (St. Matthew.) Again: Go *preach* the Gospel; He that *believeth* and is *baptized* shall be saved. (St. Mark.)

In these two histories of the *last sending* by Christ, not a word is said of that which we are told was the *chief*, nay, almost the *only* design of the apostolic office. For it is said that he who was not a *witness*, that *Christ is risen*, was not qualified to be an *apostle.* How singular, (to apply the mode of reasoning with objectors) that the chief design of the institution of apostles, should be entirely omitted in the last commission of the infallible Lord!

In St. Luke's account we are told "that repentance and remission of sins should be *preached* in His name, among all nations, beginning at Jerusalem." It is then added, "Ye *are* witnesses of these things;" not ye *shall be;* so that it is even doubtful whether the Lord have included the object of *witnessing:* and if so it is *one* of many; not *the* object of the *sending.*

In St. John's history, St. Peter is commanded, "*Feed my lambs,*" "*Feed my sheep;*" not, *be my witness.*

2. Timothy is called an apostle; Silas or Silvanus, Barnabas, Epaphroditus, and many others; twenty-four in all are so named in the New Testament.

As Timothy was a *young man* about the year 68, or *some thirty-five years* after our *Lord's ascension*, and could not be *a witness* in this sense, we shall only show that he was *an apostle*, and this we do the rather, because Dr. Miller of Princeton, who is pre-eminently anti-Episcopal, says he will abandon the whole field as soon as Timothy is shown to be an apostle. The Rev. Dr. Chapman has exhibited this matter fully, in his sermons on the Ministry, Worship, and Doctrines of the Church which we recommend to all inquirers after the Truth. The sermons are convincing, eloquent and deeply interesting.

The salutation to "the Church of the Thessalonians" runs thus: "Paul and Silvanus and Timotheus unto the Church"—(Thess. i. 1) Again: "when *we* might have been burdensome as the *apostles* of Christ." (ii. 6.) That is *we*, Paul, Silas and Timothy. To show this yet more plainly, observe in the 18th verse St. Paul distinguishes himself thus, "*We* would have come unto you, *even I Paul.*" Timothy and Silas are therefore scriptural apostles.

Had Barnabas *seen* the Lord? Prove it. "When *the apostles* Barnabas and Paul" (Acts xiv. 14.)

3. The objection would prove too much, for then the five hundred brethren who had *seen* the Lord would all be *apostles*, as well as the women and others to whom He showed himself after he was risen.

These are the first thoughts which come into our mind; but we deem them amply sufficient to show that the institution of the apostolic office was by no means made with either exclusive, or even especial reference to the object of *witnessing* the resurrection; for

1. It is not the meaning of the *name.*
2. Timothy, ("Let no man despise thy youth") was an *apostle*, but had not *seen* the Lord.
3. The five hundred who *had seen* the Lord were *not apostles.*

Catholicus.

---

* Bishop Fell's Life of Hammond.

A FAMILY SCHOOL FOR BOYS.

THE subscriber has removed to Wilton, Connecticut, a very healthful, quiet, moral, pleasant village, with a view of enlarging his school, and will receive into his family a limited number of pupils to board and instruct in the various studies preparatory to entering College or upon the mercantile life. The government and instruction will be conducted by the subscriber in person, who will endeavor to develop the moral, intellectual and physical powers, each in due proportion and in harmony, to exercise watchfulness over his pupils with parental solicitude, and administer discipline with parental tenderness.

The expense of board, tuition, &c., the pupil furnishing his own bed, bedding, towels, napkins, books and stationery will be $75, payable in advance, for a term of five months, beginning on Thursday, the first of May, and ending with September.

D. H. SHORT.

REFERENCES.—The Rt. Rev. Bishop Brownell, D.D. LL.D., Hiram Ketchum, Esq., Messrs. Morris Ketchum, Robert D. Weeks, Henry Trowbridge, S. J. Sylvester, William B. Ballow, and the clergy of the city of New York generally.

Wilton, Conn., April 1st, 1845.—4t

ST. MARY'S HALL.

IN approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crown his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as RECTOR, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Address the Rev. R. J. GERMAIN, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.

Burlington, N. J., March 22, 1845—tM10.

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—WILLIAM G. WESTON, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limited in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term, consisting of 22 weeks, commences on the First Wednesday in May.

TERMS.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

REFERENCES.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—tJune 1. $

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG LADIES, *Jamaica, Long Island.*—The summer term commences on Monday, 5th May. Circulars may be had from Mr. Monroe at Messrs. Ball, Tompkins & Blacks, 181 Broadway, New York.

☞ For the musical department Miss Adrain has secured the services of Professor Pedro A. Andrews.

April 19—4t$

MISSES EDWARDS'S *Boarding and Day School for Young Ladies*, New Haven, Connecticut.—The Summer Term of this school will commence on Wednesday, May 7th. Cards of terms will be furnished on application and references given.

New Haven, April 9th, 1845. 6t

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

THE AMERICAN HARP.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zenner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers.	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 81 vols. 18mo.—reduced price to poor schools, $12.

The same, bound in 151 volumes of various prices. Total, $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street,
New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D. and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Providence, R I—Samuel C Blodget, bookseller.
Pawtucket, R I—David Le Favour.
St Albans, Vt—G G Smith.
Quincy, Florida—Rev Josiah Perry.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Philadelphia, Pa—George & Wayne, bookseller.
Albany, N Y—W C Little, Esq.
Catskill, N Y—Charles B Pinckney.
Saratoga Springs, N Y—Stephen B Nash, Esq.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hartt.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—Ebenezer C Arnold.
Hudson, N Y—Milo B. Root.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—George M Hills.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Newcastle, Delaware—Hon. James Booth.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq., P. M.
Alexandria, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Iucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala—S. W. Raymond, and J. M. Conley.
Halifax, N S—Joseph H Graham, bookseller.